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AN

HELP

For the more Eaſy and Clear Underſtanding

OF THE

HOLY SCRIPTURES:

BEING

St PAUL'S Epiſtle to the *Hebrews*,

Explain'd after the following Method, viz.

I. The Original or *Greek Text* amended according to the Beſt and moſt Antient Readings.

II. The Common *Engliſh Tranſlation* render'd more Agreeable to the Original.

III. A *Paraphraſe*, wherein not only the *Difficult Expreſſions* and *Paſſages* are explain'd, but alſo the *Deſign* of the Apoſtle, and the *Method* uſed by Him in proſecuting his Deſign, are ſet forth by Proper Diviſions into *Sections* and *Paragraphs*; and withall are exhibited in One View by a *Synopſis* ſubjoin'd to the End of the Epiſtle.

IV. Short *Annotations*, relating (as Occaſion requires) to the Several Particulars afore-mention'd.

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BERN. GARDINER

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THE PREFACE.

WHEN *I publiſh'd the Epiſtle to the* Romans, *I intended to take the Remaining Epiſtles in their Common Order, and ſo to have publiſh'd next the Two Epiſtles to the* Corinthians. *But being engag'd to draw up a Short Courſe of the more Eaſy and Uſefull Elements of the ſeveral Parts of Mathematicks, and being deſir'd at the ſame time not wholly to defer the Proſecution of the Other Work, I therefore choſe to alter my former Reſolution, and inſtead of drawing up in the next place a Paraphraſe &c. on the Two Epiſtles to the* Corinthians, *to draw up a Paraphraſe &c. on the Epiſtle to the* Hebrews, *as being not only much Shorter, but alſo as containing in it Such Arguments of the True Di-*

vinity of our Bleſſed Saviour, as are ſufficient to ſatisfy therein Any Unprejudic'd Perſon. Had it not been for my being oblig'd thus to Alter my Former Reſolution, there would have been now (agreeably to what I afore obſerv'd in my Preface to the Epiſtle to the Romans) No Occaſion for the Formality of a Preface to this diſtinct Piece. *But having Occaſion to ſay thus much, I ſhall take the Opportunity to add further, that I have now by God's Bleſſing ſo far finiſh'd what I deſign on* All the Epiſtles of S. Paul, *as that they may be printed off and publiſh'd, as faſt as the Preſs can work.*

TH

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

THE PREFACE.

I. The *Time* when, and the *Place* where, this Epiſtle was written.

IT is generally agreed by the Learned in Chronology, that this Epiſtle was writ about *A. D.* 63. and the 9th of *Nero*: namely, preſently after St *Paul* was releas'd from his Impriſonment at *Rome*, and was retir'd from thence into ſome other part of *Italy*, as may be inferr'd from thoſe Words at the Cloſe of this Epiſtle, viz. *They of Italy ſalute you.*

II. The *Occaſion* of it.

The Occaſion of It was to Preſerve the Believing Jews that liv'd in *Judæa*, from Apoſtatizing or Falling back again from the Faith of Chriſt to Judaiſm, for Fear of the Malice of the Unbelieving Jews, who perſecuted them. In order thereto the Apoſtle takes up (in a manner) this Whole Epiſtle, with ſetting before them (according to the Method ſhewn in the *Synopſis*) the *Excellency* of the *Chriſtian* Religion above the *Jewiſh*, and with *Exhortations* chiefly grounded thereupon, and proper to the *Deſign* of this Epiſtle.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

TEXT.

TRANSLATION.

ΚΕΦ. α'.

Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς

CHAP. I.

GOD, who *by divers degrees *of Revelation*, and in divers man- παραίσι

ANNOTATIONS.

(a) Tho' there have not been wanting Some, among the Ancients as well as Moderns, who have doubted, whether this Epiſtle was writ by St *Paul*; yet the Generality of the Learned, both Formerly did and do Now, look upon Him as the Author of it; the Arguments on this ſide being much more Weighty than thoſe on the other. My Deſign being to Explain the Text, wherein this Critical Enquiry is of Little or No Concern, I ſhall content my ſelf to refer ſuch Readers, as are curious in ſuch Critical Points, to Dr *Mill*'s Prolegom. pag. 10—12, or to Dr *Whitby*'s Preface to this Epiſtle; and ſhall take notice only of ſuch Particulars relating to this Enquiry, as ſhall come in my Way as I go along the Text of this Epiſtle.

(b) Tho' it is very likely, that St *Paul* might deſign this Epiſtle for the Uſe of All the Believing *Jews*, yet it is with Good Reaſon ſuppos'd, that this Epiſtle was writ more eſpecially for the Uſe of ſuch of 'em as liv'd in *Judea*, and conſequently was ſent immediately, or particularly at firſt, to them. For which Reaſon it was inſcrib'd, not to the *Jews*, but to the *Hebrews*, this latter being the Name, whereby the Jews, that liv'd in *Judea*, were diſtinguiſh'd from the Jews that liv'd in other (at leaſt Remote) Countries, theſe being in contradiſtinction call'd *Helleniſts*, as we may learn from *Acts* 6. 1. The Opinion, that this Epiſtle was writ Originally in *Hebrew*, (and afterwards tranſlated into *Greek*) ſeems to owe its Riſe to the Inſcription of this Epiſtle, *To the Hebrews*. That this Opinion is altogether Falſe, is evident from this ſingle Conſideration, viz. that ſome of the Texts cited in this Epiſtle from O. T. are not to be found in the Hebrew Bible, but in the Greek Verſion of the LXX. Such are thoſe Texts cited chap. 1. 6. and 10. 5.

(c) The Giving of the Law is aſcrib'd to the Miniſtry of Angels, not only in this Epiſtle *Ch.* 2. 2. but alſo *Gal.* 3. 19. and *Act.* 7. 53.

(d) One Objection againſt St *Paul*'s being the Author of this Epiſtle, is taken from its Beginning without any Mention of His Name or Apoſtolical Authority, wherewith his Other Epiſtles begin. But this is of No Force; if it be conſider'd, that there was a very Good Reaſon, why St *Paul* ſhould not begin this Epiſtle, as he do's his Others. St *Paul* was by God's peculiar Deſignation

the

THE EPISTLE OF (a) PAUL THE APOSTLE TO THE (b) HEBREWS.

PARAPHRASE.

SECTION I.

The Design of this Epistle being to confirm the Hebrews *in the Faith of Christ, by setting before them the Excellency of the* Christian *Religion above the* Jewish, *the Apostle begins to prove the Same, by proving* (*Chap.* 1.) *that* Christ, who was sent by God to deliver the Gospel, do's far excell the Angels, by whom the (c) Law was deliver'd: *Which having prov'd, the Apostle proceeds* (*Chap.* 2.) *to draw from thence* Inferences proper to the Design *of this Epistle.*

Chap. I. (d) GOD, who *in his infinite Wisdom saw it Best not to Reveal at One time All his Will, and the Whole Oeconomy or Method of Man's Salvation, and therefore* (e) by divers Degrees of Revelation, and *that too*

I. CHRIST, by whom the *Gospel* was deliver'd, do's *far excell the Angels*, by whom the *Law* was deliver'd.

ANNOTATIONS.

the Apostle of the Gentiles, and therefore when he wrote to *Gentiles*, (and to such are his Other Epistles writ) it was very Proper to begin his Epistles with taking notice of his Apostolical Authority Over them. But St *Peter*, who was yet living, was by the like peculiar Designation of God constituted *the Apostle of the Circumcision or Jews*. Hereupon St *Paul*, not only in the Beginning of this Epistle omits mentioning his Apostolical Authority, or so much as his Name, but all along the same is very carefull to express Himself after such a manner, as might not carry in it any Air of Authority, (for this might have made the Hebrews to have look'd upon Him as Assuming, and no other than in St *Peter's* Language an ἐπιστατικὸν,) but might only testify the Sincere Affection and Great Concern of One, who pretended to no Right to Command them, as their Apostle, but only to Advise them, as their True Spiritual Friend. Thus in the last Chapter of this Epistle v. 22. *I beseech you, Brethren, suffer the Word of Exhortation.*

(e) Πολυμερῶς do's literally import somewhat done *at several parcels*, or *by several degrees*. Hence the Common Translation, *At sundry times*, is not wrong,

TEXT.	TRANSLATION.
πατράσιν ἐν τοῖς προφήταις, ἐπ' † ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, 2 ὃν ἔθηκε Κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν· 3 Ος ὢν ἀπαύγασμα	ners, ſpake in time paſt unto the Fathers by the Prophets, has in theſe laſt days ſpoken unto Us by his Son: 2 Whom he * has conſtituted Heir of All things, by whom he * even made the Worlds. 3 Who being the * Shining

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but only ſeems not to be full enough to denote *All*, that the Apoſtle might probably deſign to denote by πολυμερῶς, namely, that God ſpake unto the Fathers, not only *at ſundry Times*, but alſo *by ſundry Degrees of Revelation*, ſtill imparting further and further Diſcoveries of the Goſpel-ſtate, as the Time of its Commencing grew nearer and nearer.

† V. 1. That this is the True Original Reading, is I think not to be doubted. Not only becauſe the moſt Ancient MSS. (viz. *Alexandrian*, and *Clermontian*, &c. as may be ſeen in Dr *Mill*'s Various Readings on the place) agree herein; but alſo becauſe no Reaſon can be aſſign'd, why ἐπ' ἐσχάτων, if that were the Original Reading, ſhould be changed by Any one into ἐπ' ἐσχάτου· whereas on the contrary, why ἐπ' ἐσχάτου ſhould be chang'd into ἐπ' ἐσχάτων, there is an obvious Reaſon; namely becauſe ἐπ' ἐσχάτου τῶν ἡμερῶν might eaſily be look'd upon, not to be Good Greek, but rather to be a Falſe Writing for ἐπ' ἐσχάτων τῶν ἡμερῶν. It might, I ſay, be eaſily look'd upon as ſuch by ſome Tranſcriber, who was not well vers'd in the Septuagint Verſion (where the very ſame Expreſſion is us'd *Num.* 24. 14. *Jerem.* 23. 20. and a like Expreſſion *Deut.* 4. 30. and 31. 29. &c.) nor underſtood the Hebrew Bible, wherein the Expreſſion, which is render'd in our Engliſh Bible, ſometimes *In the Laſt Days*, ſometimes *In the Latter Days*, is always the ſame, viz. באחרית הימים; to which exactly anſwers ἐπ' ἐσχάτου (not ἐπ' ἐσχάτων) τῶν ἡμερῶν. Accordingly this Expreſſion is us'd alſo by St *Peter*, 2 *Pet.* 3. 3.

(*f*) By Viſions, Dreams, &c. See *Numb.* 12. 6—8.

(*g*) Tho' to *appoint* and to *conſtitute* may ſometimes be uſed promiſcuouſly or as words of the ſame ſignification, yet there ſeems to be this Difference between the Importance of the ſaid two words in ſtrict Propriety of Speech; viz. to *appoint* do's import only to Name a Perſon to an Office, not actually to put him in the Office or inveſt him with the Authority thereunto belonging; whereas to *conſtitute* do's import Actually to inveſt one with the Authority aforeſaid, or actually to put one into an Office. Now our Tranſlators ſeem to have render'd ἔθηκε *has appointed* rather than *has conſtituted*, in reference to what is ſaid Chap. 2. v. 8. *But now we ſee not yet All things put under him.* However forasmuch as Chriſt is already actually conſtituted in his Regal Authority, and accordingly *All Power is* already actually *given unto him both in Heaven and Earth*, (Matt. 28. 18.) and as Actual Heir or Lord of All things He is already *ſat down on the right hand of the Majeſty on high.* (v. 3. of this Chap. 1.) hence ἔθηκε ſeems to be beſt render'd *has conſtituted*, Eſpecially ſince the Reaſon why *we ſee not yet All things put under him*, is not becauſe he is not yet actually inveſted with the (Heirſhip or) Lordſhip over All things, i. e. with his Regal Authority; but only becauſe the putting thoſe things under him, which are not yet put under him, is a Branch of his Regal Authority, the proper time for the Execution whereof is not yet come.

(*b*) Thus καὶ frequently ſignifies both in Common Greek Authors, and alſo in

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too in (*f*) divers Manners, ſpake in time paſt unto the Fathers, *i. e. Our Anceſtors of the Jewiſh Nation* by the Prophets, has in theſe laſt days ſpoken, *and fully reveal'd his Will and the Method of Our Salvation* unto Us by his Son *manifeſted in the Fleſh, viz. Jeſus Chriſt*: 2 Whom he has (*g*) conſtituted Heir *or Lord* of All things, *namely now* (*after his Reſurrection and Aſcenſion*) *in reſpect of his Humane Nature, as he was from All Eternity in reſpect of his Divine Nature*: by Whom, *in reſpect of his Divine Nature*, he (*h*) even made the (*i*) Worlds, *i. e. All Created Beings that ever did or ſhall exiſt in the ſeveral Ages or Parts of the Univerſe*: 3 Who being (*k*) the Shining forth

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in the Writings of N. T. and accordingly thus it is render'd in other places of this Epiſtle by our Tranſlators. That it ſhould likewiſe have been ſo render'd here is I think evident from the Drift of the Apoſtle, who ſeems plainly to deſign here a Climax, by paſſing on from one Degree of our Saviour's Dignity to a ſtill Greater and Greater. It is a Great Dignity to be by God *conſtituted Heir of All things*; but it is a Greater, to be Him, *by Whom* God *made the Worlds*; and it is a ſtill Greater, to be no other than *the Shining forth of God the Father's Glory, and the Character of his Subſtance*, i. e. a truly and properly Divine Perſon, of the Same Glory and Subſtance with the Father, and differing only in this, that He as Son derives his Glory and Subſtance from the Father.

(*i*) Αἰὼν do's literally denote an *Age*, and anſwers to the Hebrew עולם *Holam*. Agreeably hereto *Holam* in O. T. and *aiôn* in N. T. is taken generally to denote ſome Great Diviſion of Duration, either in reſpect to this World alone, or elſe in reſpect to this World and the World to come jointly. As to the Former reſpect, the Duration of this World may be diſtinguiſh'd into ſeveral Ages, viz. the Age before the Floud, the Age between the Floud and the Law, the Age of the Law, and the Age of the Goſpel. Now the Sacred Writers of O. T. living under the Law, hence That Age is denoted by them as the then *Preſent* Age; and the Age of the Goſpel, as the Age *to Come*. And in conformity to the Stile of O. T. the Writers alſo of N. T. do ſometimes denote the Goſpel-ſtate under the ſame or like Name; as *Hebr.* 2. 5. and 9. 11. As to the Latter reſpect, the Duration of the Whole World is diſtinguiſh'd into Two Ages, one of this World, and the other of the World to Come. This Obſervation of the ſeveral Ages of the World, mention'd or referr'd to in Holy Scripture, is of Great Uſe for the Right Underſtanding of ſeveral Texts both of O. and N. T. In reference to the Text we are now upon, it will be ſufficient to obſerve, that becauſe theſe *Ages* and *Worlds* do comprehend All Created Beings, hence *to make the* (ſaid) *Ages* or *Worlds* is an Expreſſion us'd for the Same as, *to make All Things*.

(*k*) The Word *Brightneſs* is thought by ſome Learned Perſons, not duly to anſwer to ἀπαύγασμα. The Notion they go upon ſeems to be this, viz. that Brightneſs properly reſpects the Light of any Lucid Body itſelf, as well as of the Rays that proceed from the ſaid Body; whereas ἀπαύγασμα do's peculiarly reſpect the Light of the Rays, not of the Lucid Body itſelf. Hence inſtead of *the Brightneſs* they ſubſtitute, either *the Beam*, or *the Ray* ſimply, or elſe *the Bright Ray*. Now, altho' it might I think be ſhewn, that the foremention'd Notion do's not hold Good, and that the Word *Brightneſs* might very properly be here retain'd in a ſtrict Philoſophical Senſe, yet, becauſe according to the Vulgar Notion of things,

TEXT.

τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς· 4 τοσούτῳ κρείττων γενόμενος τῶν ἀγγέ-

TRANSLATION.

forth of his Glory, and the Expreſs Image of his Perſon, and upholding All things by the Word of his *Own Power, when he had by Himſelf purg'd our Sins, ſat down on the Right hand of the Majeſty on high:

4 Being *ſo much better than the Angels, as he has by

λων,

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things, the Word *Brightneſs* is wont to convey an Idea not anſwerable to the Greek ἀπαύγασμα. I have therefore expreſs'd the ſaid Greek word by an Engliſh expreſſion more plainly anſwering thereto, and have render'd it *The ſhining forth*, rather than a *Beam* or *Ray*. For a *Beam* or *Ray* denotes only a ſmall Portion of that Light which flows from the Lucid Body; whereas ἀπαύγασμα in Greek denotes All the Whole Light, which flows from the Lucid Body, conſider'd collectively as one Body of Light iſſuing from the Lucid Body, not as diſtinguiſh'd into ſeveral Rays of Light, and ſo is moſt aptly applicable to our Saviour. As it is not to be doubted, but the Apoſtle took the Greek word from *Wiſdom* 7. 26. So it is not to be queſtion'd, but the *Nicene* Fathers, in Alluſion to this Text among others, repreſented to us the Generation of God the Son by that Expreſſion, *Light of Light*. It remains only to obſerve further in reference to this point, that it is very probable, that the Apoſtle might deſign, by taking notice that our Saviour was the Shining forth of his Father's Glory, to teach the Hebrews, or at leaſt to put them in mind, that our Saviour was that Perſon of the Godhead, who appear'd ſo often to their Fathers in Glory, or in that Glorious Light, which they call'd the *Shecinah*, i. e. the Glory wherein God in a peculiar manner dwells. See *Exod.* 16. 7, 10. and 24. 16, 17. and 40. 34, 35, &c.

(*l*) It is obſervable that the Word ὑπόστασις is by the Vulgar Latin and Syriack, the two moſt Ancient Interpreters, render'd *Subſtance*. And indeed it is queſtionable, whether the Apoſtle himſelf did here mean any other thereby. However becauſe, not only the ſaid Greek word is capable of being here taken in a Sound ſenſe to denote the *Perſon* of God the Father, but alſo it is probable, that the Greek Fathers did from this Text take the ſaid ὑπόστασις to denote the Same, which the Latin Fathers choſe to denote by the word *Perſona*; on theſe Conſiderations I have retain'd our Bible-Tranſlation of ὑπόστασις by *Perſon*. But then it is neceſſary to caution here the Reader, that the word ὑπόστασις or *Perſon*, when thus apply'd to the Holy Trinity in the Godhead, is to be underſtood (not to denote a Diſtinct or Separately Exiſtent Individual Being, as when Three ſeveral Men are call'd in Common Diſcourſe Three Perſons; but) to denote only Such a Diſtinction in the Holy Trinity as is conſiſtent with the Unity or Indiviſibility of the Divine Subſtance Eſſence or Nature in the Said Trinity. Concerning which read Biſhop *Stillingfleet's Vindication of the Doctrine of the Trinity*, and Dr *Gaſtrel's Conſiderations concerning the Trinity*, &c.

(*m*) So the original word αὐτοῦ imports, and accordingly it is ſo render'd by the Vulgar Latin and Syriack Interpreters. But this Power of Chriſt is not to be ſo underſtood His *Own*, as if it were Independent of God the Father. For Chriſt being even according to his Divine Nature no other than God of God, hence

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forth of his, *i. e. God the Father's* Glory, *namely in reſpect of his Divine Nature* (*referr'd to in the latter clauſe of v.* 2.) *and whence in reſpect of his Divine Generation he is ſtil'd by the Nicene Fathers Light of Light*, and *being* the Expreſs Image of his (*l*) Perſon, *i. e. of the Same infinite Goodneſs, Wiſdom, Power, &c. and conſequently of the Same undivided Subſtance or Eſſence with God the Father*, (*it being impoſſible that there ſhould be Two diſtinct Infinite Subſtances or Eſſences*) and *as ſuch ſtill* upholding All things (*which he at firſt created*) by the Word of his (*m*) Own *Divine* Power, when he had by Himſelf, *i. e. by aſſuming and uniting Humane Fleſh* (*not to the Whole Godhead, but only*) *to his Own Divine Perſon, and by offering Himſelf in the ſaid Fleſh a Sacrifice for Sin*, purg'd our Sins, *done what was Requiſite on His Part as our Redeemer, to purify Us both from the Guilt of Sins paſt and alſo from the future Pollution of Sin*, ſat down on the Right hand of the Majeſty on high: 4. (*n*) Being *afore in reſpect of his Divine Nature, and now made alſo in reſpect of his Humane Nature*, ſo much Better *or Higher* than the Angels, as he has by (*o*) *Right* of

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it neceſſarily follows, that His Own Divine Power, as well as his Own Eſſence, muſt be deriv'd from the Father.

(*n*) Γινομαι denotes ſimply *to Be*, as well as to *to be Made*; and in the former as well as latter ſenſe it occurs in N. T. Now it being evident from the Paſſages of Scripture cited by the Apoſtle in the remaining part of this Chapter, that *the Name*, which Chriſt is ſaid *v.* 4. to *have obtain'd by Inheritance*, do's refer to his Divine as well as Humane Nature, (of which ſee more in Note *p*,) hence γενόμενος muſt be render'd *Being*, that it may be applicable to Chriſt's Divinity as well as Humanity; and not *being Made*, in which ſenſe it is applicable to Chriſt only in reſpect of his Humanity.

(*o*) It is obvious, that *to be Heir*, or *to inherit*, or *to obtain by inheritance*, and the like Expreſſions, when Spoken with relation to God, cannot be ſo underſtood as in Common Speech, viz. ſo as to imply the Death of One to whom the Heir Succeeds in the thing inherited. It is therefore obſervable, that by Such Expreſſions, when ſpoken of Us Meer Men with relation to God, is denoted, either that God's Promiſes, on account of his Veracity and Juſtice, give us as Firm a Title to the Bleſſings promis'd, upon performance of the Conditions, as is the Title of Inheritance, eſteem'd the Moſt Firm Title that can be; or elſe that the Bleſſings, wherewith God rewards the Pious, are ſo Great and ſo much Above what they deſerve, that ſuch his Bleſſings are to be eſteem'd, not as the Wages of a Maſter to his Servants, but as Inheritances left by Fathers to their Sons; or jointly Both. As for our Bleſſed Saviour, he is here ſaid *to obtain by inheritance a more excellent Name &c.* foraſmuch as in reſpect of his Humanity he obtain'd this, by virtue of that Agreement made between God the Father and God the Son concerning Man's Redemption, (as is intimated *Hebr.* 12. 2. and is more evident from *Philip.* 2. 5—11.) and conſequently He obtain'd by Inheritance the ſaid Name in the ſame Senſe, wherein Other men are ſaid to inherit the Kingdom of Heaven, and which is above explain'd in this Note. In reſpect of his Divinity, Chriſt may be ſaid to obtain by inheritance a more excellent Name &c. inaſmuch as he being the Begotten

TEXT. TRANSLATION.

λων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

5 Τίνι γὰρ εἶπέ ποτε τῶν ἀγγέλων· Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε; Καὶ πάλιν· Ἐγὼ ἔσομαι αὐτῷ εἰς Πατέρα, καὶ αὐτὸς ἔσται μοι εἰς Υἱόν; 6 Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. 7 Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

Inheritance obtain'd a more excellent Name than they.

5 For unto which of the Angels ſaid he at any time: Thou art my Son, this day have I begotten thee? And again: I will be to him a Father, and he ſhall be to me a Son?

6 And again, when he bringeth in the Firſt-begotten into the World, he ſaith: And let all the Angels of God worſhip him.

7 And of the Angels he ſays: who makes his Angels * Winds, and his Miniſters a Flame of Fire.

8 Πρὸς

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gotten of the Father, the Name of God (&c.) belonging to the Father do's as it were by Inheritance deſcend on him the Son; as among Us Men, a Son, by deriving his Humane Nature from his Father, do's therewith derive from his Father, and ſo may be ſaid to obtain by inheritance from his Father, the Name of a Man. Once more Chriſt, as our Mediator, and ſo in reſpect both of his Divine and Humane Nature together, may be ſaid with relation to God the Father, to be appointed (v. 2.) *Heir* of All things &c. in the ſame ſenſe as a Son may be ſaid to be Heir to his Father in a Kingdom, when the Father is not Dead, but has only reſign'd the Adminiſtration of the Kingly Power to his Son. For accordingly we read that *All Power is given unto* Chriſt *both in Heaven and in Earth*, (*Matth.* 28. 18.) that *the Father judges no Man, but has given All Judgment to the Son*, (*John* 5. 22.) that Chriſt *muſt Reign, till he has put All Enemies under his Feet: Then comes the End, when he ſhall deliver up (again) the Kingdom to God even the Father.* 1 *Cor.* 15. 24, 25.

(*p*) That it is requiſite here to underſtand the Divine as well as Humane Nature of Chriſt, is evident from the following Citations out of O. T. For ſome of theſe Paſſages plainly refer to Chriſt's Divinity, (viz. *Thy Throne, O God, is for ever and ever &c. Thou, Lord, in the Beginning haſt laid the Foundation of the Earth &c.*) as well as others to his Humanity, viz. *I will be to Him a Father &c. Thou haſt loved Righteouſneſs and hated Iniquity: therefore God, even thy God &c.* And one Citation, (viz. *Thou art my Son &c.*) is applicable to Chriſt in reſpect of Both Natures, as is ſhewn in the Paraphraſe.

(*q*) That by *Name* here is not to be underſtood a Bare ſingle Name, is evident from the Citations brought to prove, what the Apoſtle here aſſerts. For in theſe Citations are mention'd ſeveral Names, viz. *Son, God, Lord.* So that by *Name* is here to be underſtood a *Stile* or *Title*, which is eſteem'd but One, tho' made up of ſeveral Names of Dignity and Authority.

(*r*) As,

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of Inheritance, *in reſpect of* (*p*) *Both his Natures*, obtain'd a more Excellent (*q*) Name, *or Title, and conſequently Greater Dignity and Authority ſignified by the ſaid Name*, than they.

II. The Excellency of *Chriſt* above the *Angels* is prov'd from Several places of *Scripture*.

5 For unto which of the (*r*) Angels ſaid He, *i. e. God*, at any time, *as he ſaith to the Meſſias or Chriſt, according to the Receiv'd Doctrine of Our Rabbies, Pſal.* 2. 7. Thou art my SON, this day, *viz. of Chriſt's Reſurrection*, have I begotten thee: *i. e. have I as it were begotten thee in reſpect of thy Humane Nature, namely by Raiſing thee from the Dead; and thereby have I alſo declar'd, that Thou art my truly and only Begotten Son in an Higher reſpect, viz. in reſpect of thy Divine Nature.* And again (2 *Sam.* 7. 14.) I will be to Him a Father *in a ſpecial and tranſcendent Manner*, and He ſhall be to me a Son. 6 And again, when he brings in, *i. e. when the Scripture ſpeaks of the Coming of Chriſt, call'd* the Firſt-begotten (*either in reſpect of his being Begotten as to his Divine Nature before All Created Beings, or elſe in reſpect of his being the Firſt-begotten from the Dead in reſpect of his Humane Nature*) into the World, He ſays (*Deut.* 32. 43. *of LXX. Verſion*) And let All the Angels of God worſhip him. 7 And of the Angels he ſaith, *Pſalm.* 104. 4. Who maketh his Angels (*ſ*) Winds, and his Miniſters a Flame of Fire; *giving them no Higher appellations, than what are taken from common Sublunary things, Wind and Fire*; *by*

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(*r*) As, notwithſtanding the Faithfull are All called *the Sons of God*, (1 *John* 3. 1.) yet it may be Rightly argued from the two Texts here firſt alledg'd, that Chriſt has obtain'd a more Excellent Name than they; foraſmuch as by theſe Texts is denoted Chriſt's being *the Son of God* in a Singular and more Eminent manner, than Every one of the Faithful is: ſo in like manner, notwithſtanding the Angels may be All call'd *the Sons of God*, (*Job* 38. 7. and 1. 6.) yet the Apoſtle Rightly argues from the two Texts here firſt alledg'd, that Chriſt has obtain'd a more Excellent Name than they; foraſmuch as by theſe Texts is denoted Chriſt's being *the Son of God* in a more Eminent manner, than Every (or Any) one of the Angels is.

(*ſ*) That Πνῦμα in the Greek, and *Spiritus* in the Latin tongue, do each literally ſignify *Breath* or *Wind*, is too well known to need Proof. And that here the word Πνῦματα ſhould be render'd rather *Winds* than *Spirits*, (this latter being an Appellation given to God Himſelf) is evident from the Deſign of the Apoſtle, and alſo from the Deſign of the Pſalmiſt, from whom this Paſſage is cited by the Apoſtle. For as the Pſalmiſt evidently reſembles the Angels to *a Flame of Fire*, which is a Common Sublunary thing, ſo it is reaſonable to ſuppoſe, that he reſembles them in the former Clauſe to that other Common Sublunary thing, which the Word us'd by him do's literally ſignify, i. e. to the *Winds*. Not to add, that this is moſt agreeable to ſet forth unto us that Notion of the Angels, which both the Pſalmiſt and the Apoſtle would give us of them, viz. that they are no other than *Miniſtring Spirits* to Us in another and higher reſpect, as Wind and Fire miniſter to our Uſe in the Common Concerns of Life.

TEXT. TRANSLATION.

8 Πρὸς δὲ τὸν υἱόν· Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. 9 Ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. 10 Καὶ· Σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί. 11 Αὐτοὶ ἀπολοῦνται, σὺ δὲ † διαμένεις. καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται. 12 Καὶ ὡσεὶ περιβόλαιον † ἀλλάξεις αὐτοὺς, καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ; καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι. 13 Πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ ποτε· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; 14 Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

8 But unto the Son *he ſaith*: Thy Throne, O God, is for ever and ever: a Scepter of * Equity is the Scepter of thy Kingdom:

9 Thou haſt loved righteouſneſs, and hated iniquity; therefore God, *even* thy God, has anointed thee with the oyl of Gladneſs above thy Fellows.

10 And: Thou, Lord, in the beginning haſt laid the foundation of the Earth; and the Heavens are the Works of thy Hands.

11 They ſhall periſh, but thou * ſhalt remain: and they all ſhall wax old as do's a Garment;

12 And as a Veſture ſhalt thou * change them, and they ſhall be changed: but thou art the Same, and thy years ſhall not fail.

13 But to which of the Angels ſaid he at any time: Sit on my Right hand, until I make thy Enemies thy foot-ſtool?

14 Are they not All Miniſtring Spirits, ſent forth to miniſter for them who ſhall be Heirs of Salvation?

Κεφ.

ANNOTATIONS.

† v. 11. That it ſhould be written ἀπολοῦνται, not ἀπολοῦνται, is evident from the Hebrew, where the Original word is in the Future, not Preſent Tenſe. And accordingly Dr *Grabe* has taken care to have this Miſtake of the Accent corrected in his New Edition of the LXX. Verſion.

† v. 12. That the True Primary Rendring was ἀλλάξεις, not ἑλίξεις, is in like manner evident from the Hebrew, the Original word there us'd anſwering to ἀλλάξεις, not ἑλίξεις. And this is further confirm'd by the *Ethiopick* Verſion, which, tho' made from the LXX. Verſion, yet in this place uſes a word, which ſignifies in that Language, *Thou ſhalt change*. Accordingly this Falſe Reading in

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by the former denoting their Swiftneſs or Readineſs, by the latter their Zeal and Earneſtneſs in executing the Divine Commands. 8 But unto the Son *he gives Names of much more Glorious importance, viz. no leſs than thoſe of* GOD *and* LORD, *and aſcribes to him a Scepter, Throne, and Kingdom, nay the Creation, &c. for* he ſaith, *Pſalm* 45. 6, 7. Thy Throne, O GOD, is for ever and ever; a Scepter of (*t*) Equity is the Scepter of thy Kingdom: 9 Thou haſt *as Man* loved Righteouſneſs, and hated Iniquity; therefore GOD, even thy God *in reſpect of thy Manhood*, has anointed Thee *as Man* with the Oyl of Gladneſs, *i. e. has exalted thee to a State of Glory* above thy Fellows, or *Partners, viz. either Partners of Humane Nature, and ſo above All other Men, or elſe Partners of the Heavenly Glory but in a Leſs Degree, and ſo above All Angels as well as Men.* 10 And *in another Pſalm, viz.* 102. 25. *&c. it is ſaid*: Thou, LORD, in the beginning haſt laid the foundation of the Earth, and the Heavens are the Works of thy hands. 11 They ſhall periſh, but thou ſhalt remain; and they all ſhall wax old as do's a Garment; 12 And as a Veſture ſhalt thou change them, and they ſhall be chang'd: but Thou art the Same, and thy years ſhall not fail. 13 But unto which of the Angels ſaid he at any time, *as he ſaith to Chriſt, Pſalm* 210. 1. Sit on my Right hand, until I make thy Enemies thy footſtool? 14 Are they not (*as we learn from the Scripture, viz. Pſalm* 34. 7. *and* 91. 11. *and* 103. 20, 21. *and Dan.* 7. 10. *and Matt.* 18. 10. *&c.*) miniſtring Spirits, ſent forth to miniſter for them who ſhall be Heirs of Salvation?

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in the Common Edition of the LXX. Verſion is alſo rectified in the New Edition of the late Reverend and Pious Dr *Grabe*.

(*t*) Εὐθύτης do's literally ſignify *Rectitude* or *Rightneſs*. And the Paſſage here cited from the Pſalmiſt ſignifies that Chriſt is a King, who will rule according to what is *Right*. But now, altho' in Humane Laws and Adminiſtrations of Government there is frequently a Difference between what is *Right according to* (the Letter or Rigour of the) *Law*, and what is *Equitable* or Right to be done according to the Nature of the Thing itſelf, conſider'd duly with All its Circumſtances; yet the Divine Law, whereby Chriſt adminiſters the Government of the World, admits of no ſuch Difference; nothing being *Right* according thereto, but what is alſo *Equitable* in itſelf. So that to Rule according to the *Rectitude* of the Divine Law, or according to *Equity*, is One and the ſame thing. And therefore I have render'd εὐθύτης by *Equity*, (agreeable to the Vulgar Latin Tranſlation) the word *Rightneſs* being not us'd in our Tongue, nor yet *Rectitude* in ſuch a ſenſe. The word *Righteouſneſs* us'd by our Tranſlators do's more properly anſwer to δικαιοσύνη, (as in the Verſe immediately following,) which ſtrictly ſpeaking is of a very different Import from εὐθύτης and relates rather to a Subjects Living in obedience to the Laws, than a King's Governing by them.

TEXT. TRANSLATION.

Κεφ. β'. Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μήποτε παραρυῶμεν. 2 Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν· 3 πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη· 4 συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος ἁγίου μερισμοῖς, κατὰ τὸ αὐτοῦ θέλημα.

5 Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν. 6 Διεμαρτύρατό δέ

Chap. II. Therefore we ought to give the more earneſt Heed to the things which we have heard, leſt at any time we ſhould let them ſlip.

2 For if the Word ſpoken by Angels were ſtedfaſt, and every Tranſgreſſion and Diſobedience receiv'd a juſt recompence of Reward;

3 How ſhall we eſcape, if we neglect ſo great Salvation? which at the firſt began to be Spoken by the Lord, and was confirm'd to us by them that heard *him*;

4 God alſo bearing them witneſs, both with ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own Will.

5 For unto the Angels has he not put in Subjection the World to come, whereof we ſpeak.

που

ANNOTATIONS.

(*u*) See *Gal.* 3. 19. and *Act.* 7. 53.

(*w*) That, what is here ſaid, muſt be underſtood of *Wilfull* Sins, is evident from the Law of *Moſes* itſelf, which makes Allowances for *Unwilfull* Tranſgreſſions, by appointing Sacrifices, and other Rites to be perform'd by way of Attonement for ſuch Offences, call'd in this very Epiſtle ἀγνοήματα, ch. 9. 7. as thoſe that are Guilty of them are ſtiled ἀγνοοῦντες, πλανώμενοι, ch. 5. 2.

(*x*) Hence another Objection is drawn by ſome againſt St *Paul's* being the Author of this Epiſtle; foraſmuch as it is here ſaid by the Writer of this Epiſtle, that the Goſpel was *confirm'd to Us by them that heard him*, whereas St *Paul* elſewhere (*Gal.* 1. 12.) expreſsly declares, that *He neither receiv'd it from Man, nor was taught it, but by the Revelation of Jeſus Chriſt* himſelf. But now the whole Streſs of this Argument lies upon this Suppoſition, that by *Us* is meant, or at leaſt included, the Writer of this Epiſtle. Whereas, it being Uſual for St *Paul* to ſay *Us* or *We*, when not he himſelf, but only they he ſpeaks to, or of, muſt be underſtood; it follows that this Suppoſition is altogether Precarious, and conſequently the Argument built upon it is of no Force. Inſtances of St *Paul's* uſing this Form of Speech may be found, *Rom.* 3. 5, 7. and 1 *Cor.* 10. 8, 9. and 2 *Cor.* 7. 1. *Epheſ.* 2. 3. and 1 *Theſſ.* 4. 15. and *Tit.* 3. 3. and alſo in other places of this ſame Epiſtle, viz. *Chap.* 6. 1. and 10. 25. and 12. 1.

(*y*) Concerning

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Chap. II. *From what has been ſaid in Chap. I. may be drawn this natural and plain Inference, in relation to the Scope or Deſign of this Epiſtle, namely, that ſince Chriſt do's ſo far Excell the Angels,* Therefore We, *who profeſs our ſelves Chriſtians,* ought to give the more Earneſt Heed to the things *of the Goſpel,* which we have heard, leſt at any time we ſhould let them ſlip *out of our Minds, as leaking Veſſels let the Water, that has been put into them, run out again.* 2 For if the Word, *i. e. the Moſaick Law* ſpoken by (*u*) Angels was ſtedfaſt, *i. e. the Standing Rule of God's Dealing with the Iſraelites,* and *accordingly* Every (*w*) *Wilfull* Tranſgreſſion and Diſobedience *thereof* receiv'd a juſt recompence of Reward, *i. e. a Severe but yet juſt Puniſhment,* 3 how ſhall we eſcape *the Utmoſt Wrath of God,* if we neglect ſo Great Salvation, *as is offer'd to Us in the Goſpel? a Salvation much Greater than that offer'd or expreſs'd in the Letter of the Moſaick Law; that being a Deliverance only from Temporal Evils, and ſo at the moſt but Temporal Proſperity and Happineſs, whereas Deliverance from All Spiritual Evils and Eternal Miſery, and even Eternal Happineſs itſelf is offer'd unto Us in the Goſpel.* Which at the firſt began to be ſpoken by *no Leſs a Perſon than* the LORD *himſelf,* (*who, as has been afore ſhewn, do's ſo far excell the Angels*) and was confirm'd to (*x*) Us *Hebrews* by them that heard him: 4 God alſo bearing them witneſs, both with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghoſt *diſtributed unto them* according to his Own Will.

III. The Conſideration of *Chriſt's Preeminency above the Angels,* is an Argument, why the *Hebrews ſhould more Earneſtly adhere to the Goſpel,* as being deliver'd by Chriſt, whereas the Moſaick Law was deliver'd by the Angels.

5 *But another very Weighty Motive to enforce Our Firm Adherence to the Chriſtian Faith may be alſo drawn from the Pre-eminence of Chriſt above the Angels, which is this, viz. that Chriſt not only at firſt deliver'd the Goſpel, but is alſo made Lord* (*Act.* 2. 36.) *and as ſuch is appointed Judge of the World* (*Act.* 17. 31.) *who will therefore certainly render to Us at the Day of Judgment according as we obey or diſobey, adhere to or apoſtatize from his Holy Goſpel.* For *whatever Authority the Angels might be inveſted with before Chriſt's Coming in the Fleſh, and in reference to the Ages of the World before Chriſtianity, We learn from Scripture, that* unto the Angels has he (*i. e. God*) not put in Subjection the (*y*) World to come, *i. e. the State of the Goſpel,* whereof we ſpeak. 6 But *this is ſubjected to the Man Chriſt Jeſus, according*

IV. Another Argument for *adhering firmly to the Faith of Chriſt,* drawn from the Conſideration of *All things being made ſubject to Chriſt.*

ANNOTATIONS.

(*y*) Concerning the Import of this Expreſſion ſee Note (*i*). To which I ſhall only add here, that between theſe two Expreſſions, αἰὼν ὁ μέλλων and οἰκουμένη ἡ μέλλουσα, the Difference ſeems to be only this, viz. that the former denotes Simply the Duration of the Goſpel or Chriſtian State, the latter denotes the Goſpel State with reference to its being here on Earth; or the Kingdom of the *Meſſiah* ſucceeding the Four other Great Kingdoms, mention'd by the Prophet *Daniel,* and likewiſe ſtil'd (each of 'em) οἰκουμένη, as having Dominion or Extent *over the Earth,* i. e. over the Greateſt part of the then Known World.

(*z*) For

TEXT. TRANSLATION.

που τις, λέγων. Τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν; 7 Ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου. 8 Πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. Νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. 9 Τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου.

10 Ἔπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ

6 But one in a certain place teſtified, ſaying: What is Man, that thou art mindfull of him? or the Son of Man, that thou viſiteſt him?

7 Thou madeſt him a little lower than the Angels; thou crownedſt him with Glory and Honour, and didſt ſet him over the Works of thy hands:

8 Thou haſt put All things in Subjection under his feet. For in that he put All things in Subjection under him, he left nothing that is not put under him. But now we ſee not yet All things put under him.

9 But we ſee Jeſus, who was made a little lower than the Angels, for the ſuffering of Death crown'd with Glory & Honour, that he by the Grace of God ſhould taſt Death for every man.

10 For it became him, for whom are All things, and by whom are All things, * being bringing many Sons unto Glory, to make the Captain of their

παθη-

ANNOTATIONS.

(z) For as the Apoſtle elſewhere (1 *Cor.* 15. 27.) argues: *When he ſays, ALL things are put under Him, it is manifeſt that He, i. e. God, is excepted, who did put ALL things under him, i. e. Chriſt*: ſo by the ſame way of Arguing, by NOTHING muſt be here underſtood only *No Created Being*.

(*aa*) How to account for the Apoſtle's placing theſe words, *that he -- ſhould taſt Death for every Man*, immediately after thoſe other words, *Crown'd with Glory and Honour*, has much puzzled Commentators. Inſomuch that, as if it was not to be accounted for, ſome tranſpoſe the Clauſes, reading the Verſe thus. *But we ſee Jeſus, who was made a little lower than the Angels for the ſuffering of Death, that He by the Grace of God might taſt Death for every Man, crown'd with Glory and Honour.* But now after All, I think, the Placing of the Words by the Apoſtle as they ſtand, may be very Well accounted for, after that manner I have done it in the Paraphraſe; and indeed much Better than by tranſpoſing

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according to what One, *viz. the Pſalmiſt*, in a certain place (*Pſ.* 8. 4.) teſtified, ſaying: What is Man, that thou art mindfull of Him? or the Son of Man, that thou viſiteſt *or regardeſt* Him? 7 Thou madeſt him a little lower than the Angels; thou crownedſt him with Glory and Honour, and didſt ſet him over the Works of thy Hands: 8 Thou haſt put All things in Subjection under his Feet. For in that he put ALL things in Subjection under him, he left Nothing, *i. e.* (*z*) *no Created Being*, (*and conſequently not the Angels themſelves*) that is not put under Him. But now *'tis true that* we ſee not yet ALL things *actually* put under Him. 9 But we ſee *however Enough already done to Confirm us in the Belief of this Truth, that Whatever yet remains to be put under Him, will be put under Him at the Time appointed by God*: *for we ſee* JESUS, who was made a little lower than the Angels, *that ſo he might in his Humane Nature ſuffer Death*, for ſuffering of Death Crown'd with Glory and Honour. *This we ſee, or are thoroughly convinc'd of, by the Effects or Conſequences of Chriſt's Exaltation to the Right hand of God, viz. his Sending the Holy Ghoſt &c. And as Chriſt is now thus actually Crown'd with Glory and Honour, expecting that his Enemies be made his Footſtool,* (*Hebr.* 10. 13.) *ſo the Proſpect of this ineffable Glory or Joy was ſet before him* (*Hebr.* 12. 2.) *while on Earth*, (*aa*) that He by the Grace of God, *i.e. according to the Gracious Intention of God to Redeem Mankind by his Death*, ſhould *by the ſaid Proſpect of Glory and Joy be ſufficiently animated as Man, to* taſt Death for Every Man.

V. An Argument drawn (by the way) from *the Death* of Chriſt for *Perſeverance in the Chriſtian Profeſſion*, notwithſtanding All Perſecutions on that Account.

10 *And here it will be very pertinent to the Deſign of this Epiſtle, to obſerve by the way, that the very Death of Chriſt carries in it a Great Motive or Encouragement to Perſevere in our Chriſtian Profeſſion, not withſtanding the Greateſt Perſecutions we may undergo on account of It.* For it became Him, *i. e. it was Requiſite in the Nature of things, and conſequently Agreeable to the Wiſdom of God*, for whom, *i. e. for whoſe Glory and Service* are All things, and by whom are All things *made and order'd*, being bringing Many, *viz. All ſuch as ſhould obey the Goſpel and ſo become his Adopted* Sons, unto Glory, to make *the Man Chriſt Jeſus, who was to be* the (*bb*) Captain *and Author* of their Salvation

ANNOTATIONS.

poſing them, that giving them but a Languid Importance and rendring them Superfluous, or at leaſt only Expletive of what had been ſaid before; whereas according to my Expoſition there is a New and very Weighty Occaſion given for Adding them.

(*bb*) Αρχηγος ſignifies both *a Captain*, and *an Author*; and it is not improbable, that the Apoſtle might make choice of this Word, as deſigning it to be underſtood in Both Senſes, Both being very applicable to his purpoſe. See more in Note (g) on *Hebr.* 12. 2. or Sect. 6.

(*cc*) That

TEXT.

παθημάτων τελειῶσαι. 11 Ὅ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, 12 λέγων· Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε. 13 Καὶ πάλιν· Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ. Καὶ πάλιν· Ἰδοὺ ἐγὼ καὶ τὰ παιδία, ἃ μοι ἔδωκεν ὁ Θεός. 14 Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως

TRANSLATION.

Salvation perfect thro' Sufferings.

11 For both he that ſanctifies, and they that are ſanctified, are All of One: for which cauſe he is not aſham'd to call them Brethren,

12 Saying: I will declare thy Name unto my Brethren, in the midſt of the Church will I ſing praiſe unto thee.

13 And again; I will put my truſt in Him. And again; Behold I and the Children, which God has given me.

14 Foraſmuch then as the Children are partakers of fleſh and blood, he alſo himſelf like-

μετοχε

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Salvation (cc) Perfect *in All reſpects relating to ſuch his Office* thro' Suffering. *Namely, in order to qualify Him the More for ſuch an Office, it was Requiſite that He ſhould take our Nature upon him, and therein Suffer Death, that by Feeling the Infirmities thereof Himſelf, He might be* (*v.* 17.) *a Mercifull and Faithfull Highprieſt to make Reconciliation for our Sins; and having Suffer'd Death Himſelf might thereby both be Able* (*v.* 18.) *the Better to Compaſſionate and ſo to Succour them that are tryed in like manner; and alſo might by his Own Example encourage his Soldiers more Chearfully to undergo Sufferings, ſeeing their Captain Himſelf underwent the ſame, Matt.* 10. 24, 25. *Moreover it was Requiſite that Chriſt ſhould Suffer, that thereby he might become the Author of Perfect Salvation, i. e. might by the infinite Value of his moſt Precious Blood obtain Eternal Redemption for Us,* (*Hebr.* 9. 12.) *and ſo become the Author of Eternal Salvation unto All them that obey him,* (*Hebr.* 5. 9.) *namely by purging or purifying Us, not only as to the Fleſh, but alſo as to the Conſcience,* (*Hebr.* 9. 13, 14.) *and by juſtifying Us from All things, from which we could not be juſtified by the Law of Moſes. Act.* 13. 39. *Further yet, it may be ſaid that it was Requiſite that Chriſt ſhould be made Perfect, as the Captain of our Salvation, thro' Suffering Death in the Fleſh, becauſe hereby Expiation for Sin was made by the Second Adam in the Same* (*viz. Humane*) *Nature, wherein the Sin, which ſubjected Mankind to Death,*

was

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was committed by the First Adam; and consequently Redemption from or Victory over Death was obtain'd in the very same Nature, wherein Guilt or Obnoxiousness to Death had been contracted: this being what St Paul himself specially refers to or implies, Rom. 8. 3. *and* v. 14, 15. *of this same Chapter. Lastly it may be said, that it was Requisite that Christ should be made Perfect by Sufferings, forasmuch as this was the Way whereby God saw good to Consecrate him to his Eternal Priesthood, as was typified by the Consecration of Aaron (&c.) by the Blood of the Ram of Consecration, Lev.* 8. 22. *Now as the Requisiteness of Christ's being made (in all the forementiond Respects) Perfect by Suffering, made it necessary for him to take our Nature upon him, so he truly and really did take it, which is what the Apostle proceeds to prove* (v. 11—13.) *in these Words, viz.* 11 For both he that Sanctifies, *i.e. Christ who by the Sacrifice of himself purg'd our Sins*, and they who are Sanctified *by him* are All of (*dd*) One *Stock, viz. Adam*: for which cause He, *tho' infinitely Excelling them as to his Divine Nature*, is not asham'd to call them BRETHREN, 12 Saying, *Ps.* 22. 22. I will declare thy Name unto my Brethren, in the midst of the Church will I sing praise unto thee. 13 And again *he saith, Isa.* 8. 17. I will put my Trust in him, *i. e. God*; *which words plainly denote him to be a Real Man beset with Troubles and Afflictions.* And again *in the same chapter of Isaiah, and in the very next words* v. 18. *he speaks of those that should be Sanctified by him as his Children*: Behold I and the Children which God has given me. 14 Forasmuch then as *those in the forecited Text call'd* the Children are partakers of Flesh and Blood, he also himself likewise took part of the Same, *as for other Reasons above*

ANNOTATIONS.

(*cc*) That τελειῶσαι do's here signify, *to make Perfect*, as our Translators render it, and that especially in the three first Senses given in the Paraphrase, is I think evident from the places cited in the Paraphrase, out of this very Epistle, and from the use of the said Verb and its Conjugates in other parts of this Epistle. Add hereto that the three most Early Interpreters, viz. Vulgar Latin, Syriack, and Arabick, do all Agree in rendring the said Original Word after the same manner. It is therefore altogether Unreasonable to restrain the Word to signify singly, *to consecrate* or *dedicate*, because it is so used by the LXX. this may indeed be an Inducement, not to exclude altogether this Acceptation of the Word; and accordingly it is taken notice of in the Paraphrase in the Last place.

(*dd*) If by *them who are sanctified* we suppose the Apostle to have meant peculiarly the *Hebrews* or *Believing Jews*, than by the latter clause of the Text, *Are All of One*, may be understood that both Christ and the Hebrews were descended from *Abraham*, as it is understood by some Learned Commentators, in reference (I suppose) to *the Seed of Abraham* specified v. 16. By the *One* to understand *God*, seems altogether foreign to the Scope of the Apostle in this Place.

TEXT.

μετέχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι, τὸν Διάβολον· 15 καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. 16 Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται· 17 ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. 18 Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

Κεφ. γ'.

Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν Ἀπόστολον καὶ Ἀρχιερέα τῆς ὁμολογίας ἡμῶν

TRANSLATION.

wise took part of the Same: that thro' death he might *frustrate him, that had the power of Death, that is, the Devil;

15 And *might deliver them, who thro' fear of Death were all their Life-time Subject to bondage.

16 For verily he * takes not hold of Angels, but he takes hold of the seed of Abraham:

17 Wherefore * it behov'd him in All things to be made like unto his Brethren; that he might be a Mercifull and Faithfull Highpriest in things pertaining to God, to make Reconciliation for the Sins of the People:

18 For in that he himself has Suffer'd being tempted, he is able to succour them that are tempted.

Chap. III.

Wherefore, holy Brethren, partakers of the Heavenly Calling, consider the Apostle and Highpriest of our Profession, Christ Jesus;

Χριστὸν

PARAPHRASE.

above mention'd v. 10. *so particularly for this* (*among them*) *Sufficient to be here specified, viz.* that thro' Death *undergone by him for Our Sins, and so Satisfaction made thereby for the Sins of the World*, he might frustrate *one grand Design of* Him that had *design'd to keep our Bodies once dead for ever under* the Power of Death, that is, the Devil; 15 and *that he* might, *by the Certainty given us of Our Resurrection by means of his being Rais'd from the Dead*, deliver them (*viz. the Children mention'd v.* 14. *that is, the* (*ee*) *Sanctified*) *from too great and unbecoming Fear of Persecution, even of Death it self, namely those of 'em*, who, *for want of a Firm Belief afore of their Resurrection*, thro' Fear of

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of Death were all their life-time *in a Dejected ſtate of Mind, as ſuch are wont to be in, who are* Subject *or liable* to *perpetual* Bondage. 16 For verily he takes not hold of, *i. e. came not to redeem the Faln* Angels, *who are not liable to Mortality, as having no Bodies*; but he takes hold of *Faln Man, who by his Fall had ſubjected his Body to Mortality and Corruption, and conſequently he takes hold of or came to Redeem from the Eternal Power of Death that Part of Mankind, which is ſufficient to our Deſign to mention here, viz. Us of* the Seed of Abraham. 17 Wherefore it behov'd *or was fitting for* Him, in All things (*viz. not only in partaking of Fleſh and Blood, but alſo in being liable therein to the Weakneſs and Wants of our Nature, to the Trial of Perſecution, and even to the Temptations of the Devil &c.*) to be made like unto his Brethren, *as for other Reaſons above mention'd* (*v.* 10. *and v.* 14, 15.) *ſo particularly for this*, that *having undergone Such Wants, Trials and Temptations* He might be a Mercifull and Faithfull Highprieſt in things pertaining to God, *ſuch as is*, to make Atonement for the Sins of the People. 18 For in that he himſelf has Suffer'd being tempted, he is *thereby render'd* Able *to have a Fellow-feeling of our Miſeries and Afflictions, and ſo to have the Greateſt Compaſſion for Us, and as an inſeparable Conſequence of ſuch his Compaſſion, He will not fail, upon due Application to Him*, to Succour them that are Tempted.

SECTION II.

The Apoſtle proceeds to ſhew the Excellency of the Chriſtian *Religion above the* Jewiſh, *by proving in the Second Place the Preeminency of* Chriſt *above* Moſes. *Whence alſo he* draws Inferences proper to the Deſign *of this Epiſtle.*

I. The *Preeminency* of *Chriſt* above *Moſes* prov'd.

Chap. III. Wherefore, Holy, *i. e. Chriſtian* Brethren, partakers of the Heavenly Calling, *i. e. of the Call by the Goſpel to an Heavenly Life here and Heavenly Happineſs hereafter*, conſider *Him who, as He was the Firſt and Principal Perſon ſent* (*according to Chap.* 2. 3.) *to Preach the Goſpel, may be ſtil'd Emphatically* the Apoſtle, and *who, as by Offering up Himſelf He taſted* (*according to Chap.* 2. 9.) *Death for Every Man, may be ſtil'd the* Highprieſt of our Profeſſion, *viz.* CHRIST JESUS. *As to his Apoſtleſhip Chriſt may be compar'd with*

ANNOTATIONS.

(*ee*) This Senſe ſeems Neceſſary, becauſe as for the *Unſanctified*, they are by no means *deliver'd* by Chriſt *from the Fear of Death*; but rather are Subjected to Greater Fear upon their Final Impenitence, and that moſt Juſtly, foraſmuch *as they have Neglected SO GREAT Salvation* offer'd by Chriſt.

TEXT. TRANSLATION.

Χριστὸν Ἰησοῦ, 2 πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.

3 Πλείονος γὰρ δόξης οὗτος παρὰ Μωσῆν ἠξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν. 4 Πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος· ὁ δὲ † πάντα κατασκευάσας, Θεός.

2 Who was Faithfull to him that appointed him, as alſo Moſes was Faithfull in All his Houſe.

3 For this * Jeſus was deſervedly honour'd with More Glory than Moſes, inaſmuch as He who built the Houſe, has More Honour than the Houſe.

4 For Every Houſe is built by ſome * One, and He that has built All things, is God.

5 Καὶ

ANNOTATIONS.

† v. 4. The three moſt Ancient MSS. (Alexandr. Clermont. and Ger.) all omit the Article τὰ, and read only πάντα, which therefore may be referr'd to οἶκος underſtood. But All the Old Interpreters aforemention'd render it *All things*. So that τὰ ſeems to be added by way of Explication to πάντα.

(*a*) For of the Two following Arguments made uſe of by the Apoſtle to prove the Dignity of Chriſt above Moſes, the Firſt is drawn from the Jewiſh Church being denoted (*Num.* 12. 7.) by an *Houſe*, which therefore muſt have ſome *Builder*, who was Chriſt: The Other Argument is drawn from Moſes being expreſsly Stil'd (*Num.* 12. 7.) no more than the *Servant* of God, whereas Chriſt is his *Son*.

(*b*) Since it is requiſite to add ſomewhat to *This*, for making it the better underſtood, methinks *Jeſus* might be added rather than *Man*, foraſmuch as it makes the *This* moſt intelligible, and better anſwers to the expreſs mention of *Moſes* in the following Words. And ἠξίωται denotes not only *was counted worthy*, but alſo *was deſervedly honour'd*: which Acceptation ſeems Beſt here.

(*c*) κατασκευάζω ſignifies not only to *build*, but alſo to *order* and *diſpoſe* and *govern*; and Both Senſes being applicable to the Deſign of the Apoſtle here, I have taken notice of Both in the Paraphraſe. The word is render'd by the Vulgar Latin, Syriack, Arabick, and Ethiopick (i. e. by All the more Ancient) Interpreters according to the Firſt Acceptation, and the Apoſtle is thought with good reaſon to allude here to *Zechar.* 6. 12.

(*d*) That by *God* here muſt be denoted *God the Son* our Bleſſed Saviour JESUS Chriſt, is evident from what the Apoſtle undertakes to Prove, viz. the Dignity of our Saviour above Moſes. The Particular Syllogiſms implied in v. 3, 4. ſtand thus, when drawn out:

He that built (or founded) the Houſe we are ſpeaking of, i. e. the Jewiſh Church, and ſo is Head thereof, has More Honour than Any or All the Members of the ſaid Church, and conſequently than Moſes: But JESUS our Bleſſed Saviour built the Jewiſh Church: Therefore JESUS our Bleſſed Saviour has More Honour than Moſes.

In order to prove the Minor of the foregoing Syllogiſm, the Apoſtle proves firſt, that it was Neceſſary to the Jewiſh Church to have Some Builder, Founder or Head:

What

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with Moſes, and as to his Highprieſthood Chriſt may be compar'd with Aaron; and that Chriſt excell'd Both the Other Two in their reſpective Office, is what I ſhall proceed to ſhew. 2 *And firſt as to the Comparison between Chriſt and Moſes, I need not ſtand to prove, becauſe by Embracing Chriſtianity You tacitly acknowledge ſo much, viz. that Chriſt was a Perſon,* who was Faithfull to Him (*i. e. to God*) that appointed Him *to be the Apoſtle of our Profeſſion,* as alſo Moſes was Faithfull in All his, *i. e. God's* Houſe, *viz. the Jewiſh Church. For I am far from having any deſign to Detract from the Juſt Worth of Moſes, and therefore readily Own with you, that it is Deſervedly to be look'd on as a very Great Encomium of Moſes, that God was pleas'd to give this Teſtimony of Him, Num.* 12. 7. *My Servant Moſes is — Faithfull in All my Houſe. But as It has been afore obſerv'd to you, that by your Embracing Chriſtianity you acknowledge that Chriſt came not behind Moſes (to ſay No more) in reſpect of Faithfulneſs, ſo it ſhall now be Prov'd to you from the very* (*a*) *forementioned Teſtimony of God concerning Moſes, that Chriſt do's far excell Moſes in reſpect of Dignity.*

II. Argument the Firſt, viz. Chriſt was the *Builder* or *Head* of the Jewiſh Church, Moſes only a *Member* of the Same.

3 For this (*b*) Jeſus was deſervedly honour'd with More Glory than Moſes, inaſmuch as He who (*c*) built *or founded at firſt, and afterwards order'd or govern'd* the Houſe *we are ſpeaking of, viz. the Jewiſh Church, and ſo was Head of the Same,* has more Honour than *All the Members together, and conſequently than Any One Member* (*as was Moſes*) *of* the *ſaid* Houſe. 4 For *as every Common Houſe is built at firſt and afterwards order'd and govern'd by ſome Man as Maſter of it, ſo* Every *ſuch* Houſe *as we are ſpeaking of, i. e. Every Church* is *likewiſe* built *or founded at firſt; and afterwards order'd and govern'd* by ſome One *as Head or Maſter of it*; and He that has built, *order'd and govern'd* All things, *and more peculiarly Every* (*ſuch Houſe, i. e.*) *Church, viz. Patriarchal, Jewiſh, and Chriſtian, in a more ſpecial manner* is God *the* (*d*) *Son, and ſo the ſame Perſon, whoſe Dignity above Moſes we are ſpeaking of, viz. JESUS CHRIST.*

5 And

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What is Neceſſary to Every Houſe, is (or was) Neceſſary to the Houſe we are ſpeaking of, or to the Jewiſh Church: But it is Neceſſary to Every Houſe to be Built by Some One: Therefore it is Neceſſary to the Houſe we are ſpeaking of, or the Jewiſh Church, to be Built by Some One.

And then in the ſecond place the Apoſtle proves, that the ſame Perſon, who is Jeſus Chriſt, did build or found the Jewiſh Church:

He that built All things, without doubt built Every thing which in a more peculiar manner relates to God, and conſequently Every ſuch Houſe we are here ſpeaking of or Every Church, and conſequently the Jewiſh Church: But God, viz. the Son (according to what has been obſerv'd and prov'd Chap. 1. v. 2, and 10, &c.) who is the Same Perſon with JESUS our Bleſſed Saviour, built All things. Therefore God the Son, who is the Same Perſon with JESUS

our

TEXT.

5 Καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων· 6 Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκός ἐσμεν ἡμεῖς, ἐάνπερ τὴν παῤῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν.

7 Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ Ἅγιον· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, 8 μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ· 9 οὗ ἐπείρασαν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη.

TRANSLATION.

5 And Moſes verily was faithfull in all his houſe, as a Servant, for a teſtimony of thoſe things which were to be ſpoken after;

6 But Chriſt as a Son over his own houſe: Whoſe houſe are We, if we hold faſt the *Free Profeſſion and the Boaſting of the Hope firm unto the end.

7 Wherefore, as the Holy Ghoſt ſaith, To day if ye will hear his Voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the Wilderneſs:

9 * Where your Fathers tempted me, proved me, and ſaw my works forty years.

10 Διὸ

ANNOTATIONS.

our Bleſſed Saviour, built Every ſuch Houſe we are ſpeaking of, i. e. Every Church, and conſequently the Jewiſh Church. And therefore it follows (according to the Concluſion of the Firſt of theſe three Syllogiſms) that *JESUS* our Bleſſed Saviour *has More Honour* (or *was honour'd with More Glory*) *than Moſes*. Which was the thing to be Prov'd by the Apoſtle.

I have inſiſted ſo long upon the Explication of this Paſſage, becauſe it ſeems not to be Rightly, or at leaſt Fully, underſtood by the Generality of Commentators or Others. And I can't but obſerve, that in my Opinion the Manner and Force of the Apoſtle's Arguing here in this Place would be render'd very Perſpicuous, if with a ſmall and juſtifiable Variation from the Preſent Tranſlation the Third and Fourth Verſes of this Chapter were tranſlated, as follows together with the foregoing Context, viz. —Chriſt JESUS who was Faithfull to him that appointed him, as alſo Moſes was Faithfull in All his *Houſe*. For this Jeſus was deſervedly honour'd with More Glory than Moſes, inaſmuch as He who built the *Said Houſe*, has more Honour than the Houſe. For *Every* (*Such*) *Houſe* is built by Some One, and he that built (τέτοιο Alex. Clerm. &c. viz. οἶκον, not τὸ πᾶν) *Every Such Houſe* is God.

(*e*) Παῤῥησία do's primarily and properly ſignify *Freedom of Speech*, and ſignify *Confidence* only in a ſecondary manner; namely as Freedom of Speech do's ariſe from Confidence of Mind. Now the Great Fault, which the Hebrews began to be Guilty of, being the Fear of Freely and Openly profeſſing themſelves Chriſtians, hence it is much more agreeable to the Deſign of the Apoſtle, to render παῤῥησία in this and the like places of this Epiſtle by *Free Profeſſion*, namely of Chriſtianity, as being what the Apoſtle endeavour'd eſpecially to exhort

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5 And *agreeably hereto the forementionʼd Teſtimony of God concerning Moſes affords another plainer and more evident Argument to prove the Dignity of Chriſt above Moſes. For as therein it is ſaid, that* Moſes verily was Faithfull in All His Houſe, *ſo it is expreſsly ſaid that He was ſo, only* as a SERVANT: (*for thus the Words run; My Servant Moſes is — Faithfull &c.*) *And agreeably we read in the Sacred Hiſtory that Moſes in his Intercourſes with God demeanʼd Himſelf as a Servant to his Lord, and in his Intercourſes with the People He Commanded and orderʼd nothing in his Own Name, but only in God's Name, and* (*what is more eſpecially Remarkable*) *in Subſerviency to Chriſt, Moſt if not All the Rites relating to the Jewiſh Church being deſignʼd as Types* for a Teſtimony of thoſe things, which were to be ſpoken after *by Chriſt and his Apoſtles.* 6 But Chriſt, *while on Earth, acted after a very Different or much Superior manner: He was Faithfull as was Moſes, but in his Intercourſes with God, He demeanʼd Himſelf* as a SON *to his Father, and was more than Once by a Voice from Heaven expreſsly ſtilʼd the Beloved Son of God: And in his Intercourſes with his Diſciples, He gave them Precepts or Commands in his Own Name and by his Own Authority, expreſsly aſſerting Himſelf to be their Lord and Maſter, and carrying Himſelf as a Lord or Maſter* over his Own Houſe: of whoſe Houſe are We, if *ſo be* We hold faſt the Free (*e*) Profeſſion of our Faith, and the Boaſting of the Hope *we have in Chriſt*, firm unto the End. *For on the other hand, if for Fear of Suffering we are ſo far from Boaſting of the Hope we have in Chriſt, that we are afraid Freely and Openly to Profeſs ourſelves to be Chriſtians, we ſhall not be ownʼd by Chriſt to be of His Houſe or Church.*

III. Argument the Second: Moſes was only the *Servant* of God, but Chriſt the *Son.*

7 Wherefore, *ſince Chriſt doʼs thus far Excell Moſes, we may thence infer that Any Unbelief or Diſobedience of Ours in reſpect of the Goſpel, will be puniſhʼd by God more Severely than the Unbelief or Diſobedience of our Forefathers in reſpect of what was told them from God by Moſes. And conſequently I may fitly apply to you thoſe Words of the Pſalmiſt,* as the Holy Ghoſt ſaith *by David* (*Pſal.* 95. 7, *&c.*) To day if ye will hear his, *i. e. God's* Voice, 8 harden not your Hearts, as *your Forefathers did* in the Provocation, in the day of Temptation (*when they provokʼd and tempted me by their Unbelief and Diſtruſt of my Power to bring them into the Land of Canaan, Num.* 14.) in the Wilderneſs: 9 Where your Fathers tempted me, proved me, and ſaw my

IV. An Inference drawn from the *Dignity of Chriſt above Moſes*, for the *Hebrews perſevering* in the Chriſtian Faith.

ANNOTATIONS.

hort them to in oppoſition to their Contenting themſelves with the Inward Belief of the Goſpel: Agreeably to what is obſerv'd by the ſame Apoſtle *Rom.* 10. 10. ***With the Heart Man believes unto Righteouſneſs, and with the Mouth Confeſſion is made unto Salvation.***

(*f*) This

TEXT.

10 Διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον· Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου. 11 Ὡς ὤμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. 12 Βλέπετε, ἀδελφοί, μήποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος. 13 Ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας. 14 Μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν· 15 ἐν τῷ λέγεσθαι· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ. 16 Τινὲς γὰρ ἀκούσαντες παρεπίκραναν,

TRANSLATION.

10 Wherefore I was griev'd with that generation, and ſaid: They do always err in their heart: and they have not known my ways.

11 So I ſware in my Wrath: They ſhall not enter into my Reſt.

12 Take heed, Brethren, leſt there be in any of you an evil heart of Unbelief, in departing from the living God.

13 But exhort one another daily while it is call'd To day: leſt any of you be harden'd thro' the deceitfulneſs of Sin.

14 For we are made partakers of Chriſt, if we hold the beginning of our Confidence ſtedfaſt unto the End:

15 *As is implied* in that it is ſaid, To day if ye will hear his Voice, harden not your hearts, as in the provocation.

16 For ſome, when they had heard, did provoke; how-

ἀλλ'

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my Works forty years. 10 Wherefore I was griev'd with that Generation, and ſaid: They do always err in their Heart, and they have not known my Ways, *i. e. not hearken'd unto me to Walk in my Ways.* 11 So I ſware in my Wrath: They ſhall not enter into my Reſt. 12 *Now the Uſe to be made of this Exhortation is this, that you* take heed, Brethren, leſt there be in any of you *ſuch* an Evil Heart of Unbelief in departing from the living God, *as was in thoſe your Forefathers: Namely leſt, (as notwithſtanding God's Promiſes to bring them into Canaan, upon hearing the Account given by the Spies of the Strength of the Canaanites, they were ſo far diſheartned, as to murmur at God's bringing them out of Egypt, and inſtead of Setting on Forward, to think of and propoſe Returning Back (f) into Egypt, thereby plainly ſhewing their Diſtruſt of God's Power to give them Victory over the Canaanites; by which their Diſtruſt they provok'd God to ſware that*

they

PARAPHRASE.

they ſhould not enter into Canaan, but ſhould dy in the Wilderneſs; ſo) you, notwithſtanding the Promiſes made in the Goſpel of the Heavenly Canaan or Eternal Happineſs to True Believers, and eſpecially to Such as ſuffer Perſecution for the ſake of Chriſt, are ſo far diſheartned by the Sufferings you do (or are like to) undergo, that you murmur at God's Providence, and inſtead of Perſevering in the Faith, think of Apoſtatizing or Falling off again from the Chriſtian Religion and Returning to the Jewiſh; and ſo plainly ſhew your Diſtruſt of God's Grace being ſufficient to Enable you to undergo the Greateſt Sufferings, which he ſhall ſee fit to lay upon you, and thereby to Enable you to Conquer the Malice of your Enemies, and to attain to Heaven: By which your Diſtruſt or Unbelief you will certainly provoke God to exclude you from Heaven; to Apoſtatize from the Chriſtian Religion even to the Jewiſh being no other than to Depart from or Rebel againſt God. Take heed therefore this be by no means your Caſe. 13 But exhort one another daily *to Perſeverance in the Faith,* while it is called to day, *i.e. as long as the Time of our Probationſhip here upon Earth laſteth*; leſt any of you be hard'ned *in Unbelief* by the Deceitfulneſs of Sin, *i.e. either by the Preſent outward Eaſe and Safety from Perſecution, which you may meet with upon utterly Renouncing Chriſtianity, or by the Falſe Doctrines of the Judaizers or other Hereticks, who may promiſe you the Bleſſings of the Goſpel, tho' you join thereto the Obſervation of the Moſaick Law, or even outwardly Deny your ſelves to be Chriſtians only in order to avoid Perſecution. For ſuch Practices being Sinfull, you will find your ſelves miſerably Deceiv'd thereby in the end.* 14 For we are made Partakers of *the Bleſſings obtain'd for Us by* Chriſt, *only on this Condition, viz.* if We hold the Beginning of our Confidence ſtedfaſt, *i.e. if with the ſame Courage of Mind, wherewith we at firſt embraced the Chriſtian Faith, we perſevere therein,* unto the End: 15 As is *ſufficiently* implied in that it is ſaid, TO DAY if ye will hear his Voice, harden not your hearts, as in the Provocation: *for thereby is denoted, that to have Believ'd or Hearkned to God's Voice Yeſterday or the Former part of our Life, is not ſuffieient to entitle us to the Promis'd Bleſſings, unleſs we perſevere or continue ſo to do TO DAY, i.e. as long as We live.* 16 *And this is confirm'd by the Example of our Forefathers aforemention'd*: For Some *of them,* when they had heard, *i.e. believ'd and been Obedient in many Reſpects, viz. in Coming out of Egypt with Moſes, &c.* did provoke *notwithſtanding God, by their After Unbelief and Diſobedience, to ſware they ſhould not enter into his Reſt: and indeed this was the Caſe of a very Great Number,* howbeit not *of* All that

ANNOTATIONS.

(*f*) This is elegantly term'd by St Stephen, *A Turning back again into Egypt in their Hearts. Act.* 7. 39.

TEXT.

ἀλλ' ὃ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωσέως. 17 Τίσι δὲ προσώχθισε τεσσεράκοντα ἔτη, οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; 18 Τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασι; 19 Καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν. Κεφ. δ'. Φοβηθῶμεν οὖν μή ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι.

2 Καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος ὁ ἀκοῆς ἐκείνους, μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασιν. 3 Εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν· Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατά-

TRANSLATION.

beit not All that came out of Egypt by Moſes.

17 * With whom then was he griev'd forty years? was it not with them that had Sinn'd, whoſe carcaſſes fell in the Wilderneſs?

18 And to whom ſware he, that they ſhould not enter into his Reſt, but to them that * obey'd not?

19 So we ſee, that they could not enter in becauſe of Unbelief.

Chap. IV. Let us therefore fear, leſt a Promiſe being left of Entring into his Reſt, Any of you ſhould (ſeem to) come ſhort of It.

2 For unto us has the Goſpel been preach'd, as well as it was unto them: but the Word * heard did not profit them, not being mix'd with Faith in them that heard it.

3 For We, who are Believers, do enter into Reſt, as he ſaid: So I ſware in my Wrath, if they ſhall enter into my

παυσιν

PARAPHRASE.

that came out of Egypt by Moſes. 17 With whom then *of the Iſraelites* was he, *i. e. God* griev'd Forty years? was it not with them that had Sinn'd *by Unbelief*, whoſe Carcaſſes fell in the Wilderneſs? 18 And to whom ſware He, that they ſhould not enter into his *Temporal* Reſt, *i. e. Canaan*, but to them that obey'd not? 19 So we ſee, that they could not enter in becauſe of Unbelief, *or* (*which comes to the ſame*) *becauſe of Diſobedience ariſing from their Unbelief.* Chap. IV. Let us therefore fear, leſt a Promiſe being *ſtill* left of Entring into His, *i. e. God's* Reſt, Any of you ſhould (ſeem (*g*) to) come ſhort of It, *viz. this other Reſt of God ſtill promis'd and remaining or*

left

PARAPHRASE.

left to us Christians, as the formention'd Israelites came short of the Temporal Rest of Canaan.

SECTION III.

The Apostle, as it were not Professedly but only by the Way, shews or at least sufficiently intimates the Excellency of CHRIST JESUS above Joshua, *(the Leader of the Israelites after the Death of* Moses, *and who brought them into the Promis'd Land of* Canaan:) *All along adapting what is said, to the* Design *of this Epistle.*

I The Apostle proves, that there is a Rest remaining to Christians, different from the Rest mention'd Gen. 2. 2.

The Inference naturally drawn in the foregoing Section from the Eminency of Christ above Moses was this; that, since those Israelites, who believ'd or obey'd not the Word of God spoken to them by Moses, by reason of such their Unbelief and Disobedience enter'd not into the then Promis'd Rest of the Earthly Canaan; we ought to fear, lest by our Unbelief of and Disobedience to the Word of God spoken by Christ, so much Greater than Moses, we enter not into the Rest of the Heavenly Canaan now Promis'd to Us Christians. 2 For unto Us has the Gospel been preach'd, *i. e. the Glad Tidings of a Promis'd Rest been made known,* as well as it was unto them: but *as* the Word heard did not profit them, not being mix'd with Faith in them that heard it, *so let us take Care that the Word heard do's likewise not profit us on the like account, i. e. as the Rest promis'd to the Israelites was of No Benefit to them, who enter'd not into it by reason of their Unbelief, and of their being so Disheartened at the Strength of the Canaanites, as in their Hearts to turn back into Egypt; so let us take Care that the Rest promis'd by the Gospel be of no Benefit to Us, by reason of Our not entring into the said Rest thro' the like Unbelief or Our being so Disheartened at the Persecutions of our Enemies, as to apostatize from the Faith and turn back to the Jewish Religion. That this Caution is very pertinent, I proceed to shew,* for *asmuch as* We who are Believers, do *enjoy a Promise to* enter into Rest, *if we are not wanting on our part,* as *is plainly to be inferr'd from what* He, *i. e. the Holy Ghost (Chap.* 3. 7.) said: So I sware in my Wrath, if they shall enter into my Rest: *Now here is express mention*

ANNOTATIONS.

(g) It is observ'd by Criticks, that the verb δοκέω is often us'd as an Expletive. And as a Proof thereof these places are cited *Matt.* 3. 9. *Mark* 10. 42. *Luk.* 8. 18. and 1 *Cor.* 10. 12. and this place *Hebr.* 3. 1. is thought to be a Like Instance. But I believe upon due Consideration, the said Verb will be found to be somewhat more in all these places, than a Meer Expletive: Namely, that it is elegantly us'd to Soften what without it would be an Hard or Severe Expression, or the Like. It seems to be plainly so us'd in this Text.

TEXT.

παυσιν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων. 4 Εἴρηκε γάρ που περὶ τῆς ἑβδόμης οὕτω· Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ. 5 Καὶ ἐν τούτῳ πάλιν· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. 6 Ἐπεὶ οὖν ἀπολείπεται τινας εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν.

7 Πάλιν τινὰ ὁρίζει ἡμέραν, Σήμερον ἐν Δαβὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς προείρηται· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν. 8 Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας. 9 Ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. 10 Ὁ γὰρ εἰσελθὼν εἰς τὴν κατά-

TRANSLATION.

Rest: altho' the Works were finish'd from the foundation of the World.

4 For he ~~spake~~ in a certain place of the Seventh day on this wise: And God did rest the seventh day from All his Works.

5 And in this place again: If they shall enter into my Rest.

6 Seeing therefore it remains, that Some * do enter thereinto, and they to whom * the Gospel was first preach'd, enter'd not in because of Unbelief:

7 Again, he limiteth a Certain day, saying in David, To day, after so long a time; as it is said afore: To day if ye will hear his Voice, harden not your hearts.

8 For if * Joshua had given them Rest, than would he not afterward have spoken of Another day.

9 There remains therefore a Rest to the People of God.

10 For he that is enter'd in-

παυσιν

ANNOTATIONS.

(*a*) Seeing the Expression us'd here in the Greek, οἱ πρότερον εὐαγγελισθέντες, is of the same kind with that used *v.* 2. of this same Chap. 4. viz ἐσμὲν εὐηγγελισμένοι, it follows that the Rendring in our Translation should have been likewise of the same Kind. And this our Translators were aware of themselves, and therefore have put a like Rendring into the Margin; but would have done Better, if they had used it in the Text itself.

(*b*) It being agreed by All, that the Greek word Ἰησοῦς denotes in this place Him that is call'd in the Hebrew Bible *Joshua*, and the word Ἰησοῦς being only a Translation of the Hebrew *Joshua* according to the Greek Idiom, it follows that in our Translation should have been regarded not the Greek word Ἰησοῦς, as being itself only a Translation, but rather the Hebrew Name *Joshua*; especially since thereby this Text would have been render'd intelligible to the Meanest Capacity. And the Like is to be said in reference to other Greek words, whereby the Hebrew Names of Persons are render'd, as *Noë*, *Jephthae*, *Gedeon*, &c. (*Hebr.* 11.) which should have Each been render'd in our English Bible

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tion made of a Reſt, and that ſuch a Reſt as was that whereby God reſted from All his Works, this being denoted by God's calling it, My Reſt. And this Reſt is thus expreſsly mention'd in Pſalm 95. 11. altho' the Works *of the Creation* were finiſh'd from the Foundation *or Creation* of the World. 4 For He (*i. e. God, or more particularly the Holy Ghoſt aforemention'd*) ſpake in a certain place (*Gen.* 2. 2) of the Seventh day on this Wiſe: And God did reſt the Seventh day from All his Works: (*I ſay, the Reſt of God from the Works of the Creation being thus mention'd in Geneſis,* 5 and *there being mention made* in this place again (*Pſal.* 95. 11.) *of another Reſt, namely in theſe Words*; If they ſhall enter into My Reſt:) *it thence evidently follows, that theſe are two Different Reſts; of which tho' the Former mention'd Gen.* 2. 2. *is mention'd as Paſt, yet the Latter mention'd Pſal.* 95. 11. *is mention'd as Future.* 6 Seeing therefore *it may be gather'd from this very Expreſſion, If they ſhall enter into my Reſt, that* it remains *ſtill*, that Some do *or are to* enter thereinto, *i. e. into this ſame Reſt mention'd Pſal.* 95. 11. (*it being Abſurd to ſuppoſe it a Reſt provided by God in Vain, or to be enjoy'd by None*) and *ſeeing* they to whom (*a*) the Goſpel (*i. e. the Glad Tidings*) *of Reſt* was firſt preach'd, enter'd not in, *viz. into the Reſt of Canaan, which was a Type of the Reſt to be enjoy'd in Heaven*, becauſe of Unbelief; *you may from hence learn how pertinent my Caution* (*v.* 1.) *is to the Preſent Caſe, viz. that you fear, leſt a Promiſe being ſtill left or remaining to Us Chriſtians of Entring into the Heavenly Reſt of God, you come ſhort of it in like manner becauſe of the like Unbelief.*

II. The *Reſt mention'd Pſal.* 95. 11. is different from the *Reſt given by Joſhua* to the Iſraelites. Where by the Way the Apoſtle intimates the Eminency of *Chriſt Jeſus* above *Joſhua.*

7 Again, *as it has been obſerv'd that the Reſt ſpoken of Pſal.* 95. 11. *is diſtinct from that ſpoken of Gen.* 2. 2. *ſo neither can it be the Same with the Reſt promis'd in the Land of Canaan, inaſmuch as* He, *i. e. the Holy Ghoſt* limiteth a Certain Day, ſaying *in the forecited Pſalm of David*, TO DAY, after ſo long a Time *from the Reſt enter'd into by thoſe Iſraelites, who conquer'd Canaan under Joſhua; according* as it is ſaid afore (*Chap.* 2. *v.* 7, 8.) To day if ye will hear his Voice, harden not your Hearts. 8 For if (*b*) Joſhua had given them *the* Reſt *ſpoken of by the Pſalmiſt*, then would He, *i. e. the Holy Ghoſt* not afterward have ſpoken *by the Pſalmiſt* of Another Day *of Reſt*. 9 There remains therefore, *as may be plainly inferr'd from the Conſideration here ſpecified*, a Reſt to *Us Chriſtians now* the People of God, *much more Glorious than that which was given by Joſhua to the Iſraelites in Canaan.* 10 For He, *i. e. every True Believer*, that is enter'd into *that Reſt*,

ANNOTATIONS.

Bible rather in conformity to the Hebrew Language by *Noah, Jephthah, Gideon*, &c. if for no other, yet for this Single Reaſon, that hereby the ſaid Texts are made more intelligible to Vulgar Capacities.

(*c*) As

TEXT.

παυσιν αὐτ῀, καὶ αὐτὸς κατέπαυσεν ἀπὸ τ῀ ἔργων αὐτ῀, ὥσπερ ἀπὸ τ῀ ἰδίων ὁ Θεός.

11 Σπουδάζωμεν οὖν, εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τ῀ ἀπειθείας. 12 Ζῶν γὰρ ὁ λόγος τ῀ Θεοῦ καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχ῀ς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. 13 Καὶ οὐκ ἔστι κτίσις ἀφανὴς

TRANSLATION.

to His Reſt, he alſo has * reſted from his Own Works, as God did from His * Own.

11 Let us labour therefore to enter into that Reſt, leſt any man fall after the Same manner of * Diſobedience.

12 For the Word of God is quik and powerfull, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the joynts and marrow, and is a diſcerner of the Thoughts and Intents of the Heart:

13 Neither is there any Creature, that is not manifeſt

ἐνώπιον

ANNOTATIONS.

(*c*) As the words *κατάπαυσις* and *κατέπαυσε* uſed in this Text of the Original are Conjugates, ſo ſhould the two Engliſh words anſwering thereto be likewiſe, for the Better diſcerning the Force of the Apoſtle's Argument. Whereas the Rendring of *κατάπαυσις* by *Reſt*, and *κατέπαυσε* by *has ceas'd*, ſomewhat darkens the View of the Apoſtle's Argument.

(*d*) This is agreeable to what we read *Revel.* 14. 13. *Bleſſed are the Dead which dy in the Lord — that they may Reſt from their Labours.*

(*e*) Commentators are divided as to the Senſe, wherein this Expreſſion, *the Word of God*, is to be here underſtood: Some underſtanding it of the Word preach'd or heard, as looking upon it plainly to refer to and to be the ſame with the *λόγος ἀκοῆς* mention'd v. 2. of this Chapter; others underſtanding it of Our Saviour Himſelf, ſtil'd by St John the *Λόγος* or *Word*, being (I ſuppoſe) led into this Acceptation, by what is ſaid (v. 12. of this Chapter) of the Word's being *a Diſcerner of the Thoughts &c.* which evidently belongs to a Perſon, and alſo by the Deſcription given of our Saviour *Rev.* 1 16, *&c.* in theſe Words among others: *Out of his Mouth went a ſharp two-edged Sword.* But, ſince it ſeems moſt probable, rather to ſuppoſe Our Saviour to be *ſo deſcrib'd* (in this place of the Revelation) in reference to the Efficacy of His *Word Preach'd or Heard*, than the *Word Preach'd or Heard* to be ſaid in this place of this Epiſtle to be ſharper than a two-edged Sword in reference to the forecited *Deſcription* of our Saviour Himſelf; ſince our Saviour is no where elſe ſtil'd by St Paul, who (I think I may ſay) doubtleſs was the Author of this Epiſtle, *the Word of God*; ſince the ſame St Paul do's elſewhere uſe the Figure Proſopopœia in like Caſes (viz. in reference to Sin, *Rom.* 6. 12, *&c.* and 7. 8, *&c.*) and laſtly ſince it is very Reaſonably ſuppos'd, that *ὁ λόγος τ῀ Θεοῦ* in this verſe do's refer to *ὁ λόγος τ῀ ἀκοῆς* v. 2. of this Chapter: upon All theſe Conſiderations I have preferr'd the Acceptation follow'd in the Paraphraſe.

(*a*) As

PARAPHRASE.

Reſt, which is call'd by God Pſal. 95. 11. His Reſt, He *the ſaid Believer* has alſo *or in like manner* (*c*) reſted from *All* his Own (*d*) Works *or Labours here upon Earth*, as God did from His Own *Works of the Creation on the Seventh Day. Whereas the Reſt given by Joſhua to the Iſraelites was no Such Reſt from All Earthly Labours and Toils, and conſequently could not be properly called God's Reſt, as not being a like Glorious and Perfect Reſt, but was only a Type of God's Reſt, or of that Perfect and Glorious Reſt, which remains to Us Chriſtians. Whence by the way appears the Eminency of our Bleſſed Saviour Jeſus Chriſt above Joſhua; in that the Reſt given by Joſhua to thoſe he led into Canaan was only an Imperfect Reſt; whereas the Reſt given by Chriſt to All true Believers, that perſevere in the Faith unto the End, is a moſt Perfect and Glorious Reſt, a Reſt deſervedly ſtil'd by God HIS REST; becauſe as God reſted on the Seventh day from All the Works of the Creation, for ever after to be Glorified thereby; ſo He that is enter'd into the Reſt given us by Chriſt, reſts from All his Works and Labours, for ever after to enjoy the Fruits or Rewards of his Pious Works and Labours.*

III. From what has been afore offer'd in this Section, the Apoſtle draws an Inference of Exhortation ſuitable to the Deſign of the Epiſtle.

11 *Theſe things being ſo, you ſee what Good Reaſon there is again to repeat the like Exhortation afore given* (*v.* 1.) *viz.* Let us labour therefore to Enter into that Reſt *of God, remaining to us Chriſtians*, leſt Any man fall *ſhort of that Reſt* after the Same manner of *Unbelief or* Diſobedience, *as the Unbelieving and Diſobedient Iſraelites fell ſhort of the Reſt of Canaan.* 12 For the (*e*) Word of God, *when preach'd to Us, will have its Effect upon Us one way or other, in being the means, either to bring us to Eternal Happineſs upon our Obedience thereto, or to bring us to Condign Puniſhment even Eternal Miſery upon our Diſobedience to the Same. It* is Quick *or Lively, as ſetting before Us Eternal Life*, and *ſo it is* Powerfull, *as ſetting before Us the moſt Powerfull Motives to be Obedient thereto*: and *it may be ſaid, not only in a Figurative but even in a Literal Senſe, to be* Sharper than any two-edged Sword, piercing even to the dividing aſunder of Soul (*or Animal part of Man*) and Spirit (*or Spiritual part of Man,*) and of the Joynts and Marrow, *inaſmuch as it will ſooner Kill than any two-edged Sword, as has been exemplified in the Death of Ananias and Sapphira*; and *the ſame Examples prove that it* is a Diſcerner *or Judge, i. e. that not only God, whoſe Word it is, is Always a Diſcerner, but alſo the Preachers thereof are Now endued with a Power of Diſcerning*, of the Thoughts and Intents of the Heart, *and altho' this Miraculous Power of its Preachers ſhall ceaſe in Some time, yet by It at the Laſt Day ſhall be judg'd the Thoughts and Intents of the Heart.* 13 Neither is there any Creature, that *as to All his Actions and Intentions* is not Manifeſt in His Sight, *viz.* (*as it follows*) *with whom we have to do*; but

TEXT.

ἐνώπιον αὐτοῦ· πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

14 Ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. 15 Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας. 16 Προσερχώμεθα οὖν μετὰ παῤῥησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.

Κεφ. ε'. Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων

TRANSLATION.

in his Sight: but All things are naked and open'd unto the eyes of Him, with whom we have to do.

14 Seeing then that we have a Great Highprieſt, that is paſs'd * thro' the Heavens, Jeſus the Son of God, let us hold faſt our Profeſſion.

15 For we have not an Highprieſt, who cannot be touch'd with a * Fellow-feeling of our Infirmities; but who was in all points tempted like as we are, *yet* without Sin.

16 Let us therefore come * with Freeneſs unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of Need.

Chap. V. For every Highprieſt, taken from among Men, is ordain'd for Men in things

καθίσταται

PARAPHRASE.

but All things are naked and open'd unto the Eyes of Him, with whom we have to do, *or to whom we are to give an Account, ſo that Hypocriſy can ſtand us in no ſtead, but only ſerve to encreaſe our Guilt and Puniſhment. And this ought to be of more Weight with you, inaſmuch as you read, how this here ſaid concerning the Word of God has been actually exemplified, as by other Inſtances, ſo particularly upon the Unbelieving and Diſobedient Iſraelites, ſo oft referr'd to in this and the ſecond Section.*

SECT. IV.

ANNOTATIONS.

(*a*) As all above the Earth is ſtil'd by the Sacred Writers *the Heavens*, ſo theſe are diſtinguiſh'd into different Regions, each call'd alſo *the Heavens*. Hence, when we read of Our Saviour's paſſing *thro' the Heavens*, as in this Text, or of his being made *Higher than the Heavens*, (as *Ch.* 7. 26.) or the like, theſe Expreſſions muſt be underſtood of the Lower Heavens. And on the other hand, when we read (*Ch.* 8. 1, *&c.*) of our Saviour's ſitting on the Right hand of the Throne of the Majeſty *in the Heavens*, this laſt Expreſſion muſt be underſtood of the Higheſt Heavens, where God is preſent in a more Special manner.

(*b*) The

PARAPHRASE.

SECTION IV.

The Apoſtle goes on next to ſhew the Excellency of Chriſt *above* Aaron, *or any other Highprieſt of the Jewiſh Church, All along adapting* (*by proper Inferences and Exhortations*) *what He ſaith, to the* Deſign *of this Epiſtle.*

I. An Exhortation to Perſeverance from the Conſideration of Chriſt's being our *Highprieſt*.

There having in Sect. I. been ſhewn the Excellency of Chriſt Jeſus above the Angels, in the very Beginning of Sect. II. (*viz. Chap.* 3. 1.) *it was obſerv'd, that Chriſt is the Apoſtle and Highprieſt of our Profeſſion; and therefore in the ſaid Sect. II. was ſhewn the Excellency of Chriſt above Moſes the Apoſtle of the Jewiſh Profeſſion: Which Diſcourſe leading to mention the Reſt of Canaan, which the Iſraelites, that murmur'd and rebelled upon the Report made by the Spies of the Great Strength of the Canaanites, fell ſhort of by their Unbelief and Diſobedience; in Sect. III. it was prov'd, that there is a Reſt remaining to Chriſtians much more Perfect and Glorious than that of Canaan; and conſequently thereby was tacitly prov'd, or by the Way intimated, the Excellency of Chriſt Jeſus above Joſhua. In this Sect. IV. the Apoſtle proceeds to ſpeak of Chriſt as to his other Office* (*beſides his Apoſtleſhip*) *mention'd Chap.* 2. 1. *viz. his Prieſthood; and to ſhew that Chriſt the Highprieſt of Our Chriſtian Profeſſion is much more Excellent than Aaron, or any other Highprieſt of the Jewiſh Profeſſion.* 14 Seeing then that *we can't enter into God's Reſt without Perſeverance, and ſeeing from what has been afore ſaid that* we have a Great Highprieſt, that is paſs'd (*a*) thro' the *Lower* Heavens *unto the Right Hand of the Majeſty on high*, JESUS *not only a Man, but alſo* the Son of God, let us hold faſt our Profeſſion. 15 For *by what he ſuffer'd in his Manhood we are aſſur'd, that* We have not an Highprieſt, who cannot be touch'd with a Fellow-feeling of our Infirmities; but who was in All points tempted like as We are, *yet* (*or only excepting this difference in his and our Temptations, that he always kept himſelf*) without Sin. 16 Let us therefore come with a *Reverent* Freeneſs (*in laying open our Wants and praying for Supply*) unto the Throne of Grace, *where Chriſt our Highprieſt ſits,* (*which is Another Encouragement for Us ſo to come*) that *upon due Supplication and Prayer* we may obtain Mercy, and find Grace to help *ſeaſonably* in Time of Need, *either by delivering Us from Temptation, or by enabling Us to endure and overcome them*

II. The *Qualifications* requiſite to conſtitute an Highprieſt are *All to be found in Chriſt.*

Chap. V. *The Conſideration of Chriſt being our Highprieſt is* (*I ſay*) *a Great Motive and Encouragement to Perſeverance in the Faith.* For Every Highprieſt taken from among Men, is (*you know*) ordain'd for *the Good of thoſe* Men *whoſe Highprieſt he is*, in things pertaining

TEXT. TRANSLATION.

καθίσταται τὰ πρὸς τὸν Θεὸν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν· 2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν· 3 καὶ διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ, προσφέρειν ὑπὲρ ἁμαρτιῶν. 4 Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ Ἀαρών. 5 Οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γενηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν· Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε. 6 Καθὼς καὶ ἐν ἑτέρῳ λέγει· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 7 Ος ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας, πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, 8 καίπερ ὢν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν· 9 καὶ τελειωθεὶς ἐγένετο

taining to God, that he may offer both Gifts and Sacrifices for Sins:

2 Who can *have due Compaſſion on the Ignorant, and on them that are out of the Way; for that he himſelf alſo is compaſs'd with infirmities.

3 And by reaſon hereof he ought, as for the People, ſo alſo for Himſelf, to offer for Sins.

4 And no man takes this Honour unto himſelf, but he that is call'd of God, as alſo was Aaron.

5 So alſo Chriſt glorified not himſelf to be made an Highprieſt, but He that ſaid unto him: Thou art my Son, to day have I begotten thee.

6 As he ſaith alſo in another place: Thou art a Prieſt for ever after the Order of Melchiſedek.

7 Who in the days of his Fleſh, when he had offer'd up prayers and ſupplications, with ſtrong Crying and Tears, unto Him that was able to ſave him from Death, and was heard *ſo as to be deliver'd* from *his* Fear.

8 Tho' he were a Son, yet learn'd he Obedience, by the things which he Suffer'd;

9 And being made Perfect,

τοῖς

ANNOTATIONS.

(*b*) The Apoſtle introduces the mention of Aaron here, juſt as he did that of Moſes above *Ch.* 2. 2. and to the like End; namely to Shew the Hebrews, that he had no Deſign to detract from the Juſt Worth of Aaron.

(*c*) In *Act.* 13. 33. this Paſſage is cited by St Paul to prove our Saviour's Reſurrection; and here to prove his Melchiſedecal Prieſthood, as what he was to

PARAPHRASE.

to God, *namely* that he may offer both Gifts and Sacrifices, *and ſo make Reconciliation* for *their* Sins: 2 *And he is One* who can have due Compaſſion on the Ignorant and on them that are out of the Way, *i. e. on All ſuch as are not Wilfull Obſtinate Sinners, Affectionately interceding for them by Sacrifice*; for that He himſelf alſo is compaſs'd about with Infirmity. 3 And by reaſon hereof, *viz. his Own Infirmity* He ought *or is in Duty bound*, as for the People, ſo alſo for Himſelf, to offer for Sins. 4 And no man takes this Honour, *viz. of being an Highprieſt* unto Himſelf, but *only* He that is call'd *or appointed* of God, as alſo was (*b*) Aaron, *the Firſt and moſt Celebrated Highprieſt of the Jewiſh Church. Now in the foregoing Account of an Highprieſt there are theſe Three things Remarkable: Firſt, that He is appointed to act for Men in things pertaining to God, eſpecially in order to make Reconciliation for Sin* (*v.* 1.): *Secondly, that He is qualified to do this the more Affectionately, becauſe He Himſelf is liable to Infirmity* (*v.* 3, 3.): *Thirdly, that He is to be appointed by God* (*v.* 4.). *Now all theſe Three Particulars Remarkable in an Aaronical Highprieſt, are alſo to be obſerv'd in Our Chriſtian Highprieſt.* 5 *For* ſo alſo Chriſt glorified not himſelf to be made an Highprieſt; but He (*i. e. God*) *glorified Him with this Honour*, that ſaid unto Him: (*c*) Thou art my Son; this Day have I begotten Thee, *i. e. have I rais'd thee from the Dead in order to be a Prieſt* (*as well as King*) *for ever.* 6 As he ſaith alſo in another place (*Pſal.* 110. 4.) *to the ſame purpoſe*: Thou art a Prieſt for ever after the Order of Melchiſedek, *who is repreſented in Scripture abiding* (*as a King, ſo alſo*) *a Prieſt continually* (*Hebr.* 7. 3.). 7 *And as Chriſt was thus call'd to be an Highprieſt by God, like other Highprieſts; ſo alſo was he, like them, qualified to have Due Compaſſion on Us under Temptations: for He was One,* Who in the days of his Fleſh, *i. e. Life here on Earth,* when he had with ſtrong Crying and Tears offer'd up Prayers and Supplications unto Him, *viz. God,* that was Able to ſave him from Death, and was heard ſo *far* as to be deliver'd from his (*d*) Fear, *namely by an Angel ſent on purpoſe to ſtrengthen him,* 8 Tho' he were a Son, yet learn'd he, *what Difficulty and conſequently what Temptation to Sin was to be undergone by ſuch as would perſevere in their* Obedience; *this I ſay he learn'd* by the things which He *himſelf* Suffer'd, *and thereby was fully qualify'd to have Due Compaſſion on Us under Temptations*: 9 And *laſtly Chriſt alſo, as other Highprieſts, acts for Us in things pertaining to God, but in a much Higher manner*: *for* being made Perfect *in all the ſeveral*

ANNOTATIONS.

to enter upon after his Reſurrection. (*d*) Concerning this Fear our Saviour was in, we read *Matt.* 26. 37, 38. *Mark* 14. 33, 34. *Luk.* 22. 42, 43.

TEXT. TRANSLATION.

τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου· 10 προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ Ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. 12 Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γεγόνατε χρείαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς· 13 Πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης· (νήπιος γάρ ἐστι·) 14 τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὸ ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. Κεφ. ϛ'. Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν, 2 βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε

he became the Author of Eternal Salvation unto All them that obey him;

10 *Nam'd of God an High-prieſt after the Order of Melchiſedek.

11 Of whom we have many things to ſay, and hard to be * explain'd, ſeeing ye are dull of hearing.

12 For when for the time ye ought to be Teachers, ye have need that one teach you again, which be the Firſt Principles of the Oracles of God; and are become ſuch as have need of Milk, and not of ſtrong Meat.

13 For every one that uſes Milk, is unskilfull in the Word of Righteouſneſs: (for he is a Babe)

14 But ſtrong Meat belongs to them that are of full Age, even thoſe who by reaſon of Uſe have their Senſes exercis'd to diſcern both Good and Evil.

Chap. VI. Therefore leaving the Principles of the Doctrine of Chriſt, let us go on unto Perfection; not laying again the Foundation of Repentance from Dead works, & of Faith towards God.

2 Of the Doctrine of *Baptiſm, and of Laying on of

χειρῶν,

ANNOTATIONS.

(e) The Original Word is a Plural, and thereby may be denoted the Ancient Rite of Dipping the Perſon baptiz'd *thrice* under Water, namely at the mention of each of the Three Divine Perſons, Father, Son, and Holy Ghoſt, expreſs'd in the Form of Baptiſm preſcrib'd by our Saviour Himſelf, *Matt.* 28. 19. Others underſtand by *Baptiſms* the Solemn ſtated Times of the Primitive Church for Baptiſm, when a Great Many being baptiz'd together, the Apoſtle denoted ſuch

PARAPHRASE.

veral reſpects abovementiond (*Chap.* 2. 10.) He became the Author of Eternal Salvation unto All them that obey him; 10 *Being by way of Contradiſtinction to the Aaronical Highprieſts* Nam'd of God an Highprieſt after the Order of Melchiſedek.

III. A Digreſſion concerning the *Little Proficiency* made by ſome of the *Hebrews* in the Knowledge of the Goſpel, and concerning the wofull State of *Apoſtacy*.

11 Of whom, *i.e. Melchiſedek or the Melchiſedecal Prieſthood of our Saviour* We have many things to ſay, and *ſuch as are* hard to be explain'd *at leaſt to ſome of you*, ſeeing ye are Dull of Hearing, *i.e. Underſtanding what ye have heard or have been taught already.* 12 For when for the time *you have profeſs'd Chriſtianity*, ye ought *to have underſtood it ſo well, as to be able* to be Teachers *of others*, ye have need that one teach you again, which be the Firſt Principles of the Oracles of God, *i.e. of Chriſtianity*; and are become ſuch as have need of Milk, *i.e. of being taught the Plaineſt Doctrines, ſuch as are wont to be taught the Catechumens or Young Chriſtians*, and not of ſtrong Meat, *i.e. you are not fit to be inſtructed in the more Myſterious parts of Chriſtianity, ſuch as is that which relates to the Melchiſedecal Prieſthood of Chriſt.* 13 For *as* every one that uſes Milk *for want of Better Digeſtion, will be hurt, not fed, by eating more Solid Food; ſo every one that is not yet got beyond his Catechiſm, or the more Plain and Neceſſary Parts of our Chriſtian Religion, will be liable to be hurt, not improv'd, by being acquainted with the more Myſterious and Profound Parts of our Religion*; *foraſmuch as he* is Unskilfull in the Word of Righteouſneſs, *i.e. knows not how to make a Right Uſe of the Myſteries of the Goſpel*: (for He is *as* a Babe, *who wants Teeth and a Stomach to digeſt ſuch ſtrong Meat.*) 14 But *as* ſtrong Meat belongs to them that are of Full Age, *when the Stomach becomes able to digeſt ſuch Food, ſo the Myſteries or Sublimer Parts of Chriſtianity belong to them that are Perfect in the Faith*, even thoſe who by reaſon of Uſe, *in accuſtoming themſelves to ſtudy the Holy Scriptures*, have their Senſes *or Faculties ſo* exercis'd, *as that they are able* to diſcern both Good and Evil, *i.e. to diſtinguiſh between True and Falſe Doctrines.* Chap. VI. Therefore (*having given a juſt Reproof to thoſe among you, who have not made a Proficiency in the Knowledge of Chriſtianity ſuitable to the Time they have profeſs'd it*) leaving the Principles of the Doctrine of Chriſt, let Us go on unto Perfection, *i.e. to treat of Such things as relate unto a more Perfect or Deeper Knowledge of the Chriſtian Doctrine*; not laying again the Foundation, *i.e. the Fundamental Doctrines of Chriſtianity, viz. the Doctrine* of Repentance from Dead Works, *i.e. Sinfull Works the Wages whereof is Death*, and of Faith towards God, 2 Of the Doctrine of (*e*) Baptiſm, and of Laying on

ANNOTATIONS.

ſuch their being Baptiz'd by the Plural *Baptiſms*. Others underſtand the Outward Baptiſm of Water, and the Inward Baptiſm of the Spirit. But ſince after all

TEXT.

χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου. 3 Καὶ τοῦτο ποιήσομεν, ἐάν περ ἐπιτρέπῃ ὁ Θεός. 4 Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς ἐπουρανίου, καὶ μετόχους γενηθέντας Πνεύματος ἁγίου, 5 καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος, 6 καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ, καὶ παραδειγματίζοντας. 7 Γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὔθετον, ἐκείνοις, δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ.

TRANSLATION.

Hands, and of the Reſurrection of the Dead, and of Eternal Judgment.

3 And this will we do, if God permit.

4 For it is impoſſible for thoſe who were once Enlightned, and have taſted of the Heavenly Gift, and *have been made partakers of the Holy Ghoſt,

5 And have taſted the Good Word of God, and the Powers of the World to come;

6 If they fall away, to renew them again unto Repentance: ſeeing they crucify to themſelves the Son of God afreſh, and put him to an open Shame.

7 For the Earth, which drinks up the Rain that comes oft upon it, and brings forth Herbs meet for them, by whom it is * alſo dreſs'd, receives Bleſſing from God:

8 ἐκφέ-

ANNOTATIONS.

all it may only be an Enallage of Number, and by Moſt it is agreed to denote no more than what we call in the Singular *Baptiſm*, I therefore judg'd it Beſt to render it ſo.

(*f*) This is a Plain Proof of the *Eternity* of Hell-Torments.

(*g*) If we underſtand this and the following Expreſſions according to the Expoſition given of them in the Paraphraſe, they anſwer in order to Baptiſm, Impoſition of Hands, the Reſurrection and Judgment, mention'd *v.* 2. which might probably enough be the Deſign of the Apoſtle, the Referring thereto being very agreeable to the Subject the Apoſtle is here ſpeaking of.

(*h*) It is obſervable, that the Apoſtle here ſaith of Apoſtates and the like, that they only *taſt* of the Heavenly Gift, and of the Good Word of God, &c. the ſame not turning to their Nouriſhment or Benefit.

(*i*) It is probable for the Reaſons mention'd in the foregoing Note (*g*) that *the Powers of the World to come* are to be underſtood as in the Paraphraſe. And here it is obſervable, that the Expreſſion, *the World to come*, may be underſtood in both the Acceptations given above in Note (*i*) Sect. I.

(*k*) Our Tranſlators ſeem to have us'd a Copy, which has not the Particle καὶ in it. And indeed it is not read either in the *Clermont.* or *Ger.* MSS. nor in

PARAPHRASE.

on of *the* Hands *of the Apoſtles or Biſhops for Confirmation, i. e. for Confirming and Increaſing Grace in them that have been already Baptiz'd*; and of the Reſurrection of the Dead, and of (*f*) Eternal Judgment, *i. e. of the Laſt Judgment, whereby Men ſhall be ſentenc'd to an Eternal State of Happineſs or Miſery, according to their Lives well or ill ſpent here.* 3 And this will we do, *viz. go on to Perfection, or to treat of Such things as relate to a more Perfect Knowledge of Chriſtianity, (ſuch as is the Treating of the Melchiſedecal Prieſthood of Chriſt, &c.)* if God permit. 4 For *it will be to little or no purpoſe, to ſtand laying again the Foundation of Repentance, &c. in reſpect of ſuch as have Apoſtatiz'd*; *foraſmuch as* it is impoſſible for thoſe who were once Enlightned, *i. e. Baptiz'd*, and have taſted of the (*g*) Heavenly Gift *of the Spirit firſt imparted to them in Baptiſm*, and have been made partakers of the Holy Ghoſt *in a fuller Degree afterwards by Impoſition of Hands*, 5 And have (*h*) taſted *or been made Senſible of* the Good Word of God *concerning a Reſurrection*, and *have taſted alſo or been made Senſible of* the (*i*) Powers of the World to come, *i. e. the Powerfull Motives (to Perſeverance in the Faith) relating to the World to come and made known by the Goſpel, ſuch as is the Eternal Judgment*; 6 if they *Wilfully or Deliberately apoſtatize or* fall away from the Faith, *it is (I ſay) impoſſible* to renew them again unto Repentance: ſeeing they *are not to be wrought upon by All the Evidence that God has given of the Truth of our Holy Religion, but are Guilty of the moſt Obſtinate Unbelief, and as ſuch by their Apoſtacy* do *in effect* crucify to themſelves, *i. e. as to what concerns their own Future State*, the Son of God afreſh, and put him to an Open ſhame; *to Apoſtatize being in effect the ſame as to acknowledge Chriſt to have been juſtly Crucified, and a Means of Expoſing the Chriſtian Religion to the Scorn and Contempt of the World. And that God's thus giving up Such Apoſtates to Final Impenitence is moſt juſt, may be illuſtrated by a familiar Inſtance.* 7 For the Earth, which drinks up the Rain that comes oft upon it, and brings forth Herbs meet for *the uſe of* them, by *or for* whom it is (*beſides its being Rain'd upon from Heaven*) (*k*) alſo dreſs'd, receives *or is counted worthy to receive* the Bleſſing *of more Rain*

ANNOTATIONS.

in the Vulgar Latin, Syriack, or Arabick Verſions. However it being read in the *Alex.* MSS. and other Copies, and it ſeeming to be omitted in the former, either thro' Inadvertency or becauſe it was look'd upon as Superfluous, therefore I have retain'd it, and the rather becauſe it is ſo far from being Superfluous, as to be of Great Importance in this Place; in that it denotes, that beſides *Rain*, there muſt be alſo *Dreſſing*, before the Earth can be juſtly eſteem'd worthy to be *Rejected*; and ſo agreeably of thoſe to whom this Similitude refers.

(*l*) *Curſing*

TEXT.

8 ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν.

9 Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοὶ, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν. 10 Οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν, καὶ † τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. 11 Ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους· 12 ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας. 13 Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, ὤμοσε καθ' ἑαυτοῦ, 14 λέγων· Ἢ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε. 15 Καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας. 16 Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος.

TRANSLATION.

8 But that which beareth thorns and briers, is rejected and is nigh unto * a Curse; whose End is to be burnt.

9 But, Beloved, we are perswaded Better things of you, and things that accompany Salvation, tho' we thus speak.

10 For God is not unrighteous, to forget your Work and * Love, which ye have shew'd towards his Name, in that ye have minister'd to the Saints, and do minister.

11 And we desire that every one of you do shew the same Diligence, to the Full Assurance of Hope unto the End:

12 That ye be not Slothfull, but followers of them, who thro' Faith and Patience inherit the Promises.

13 For when God made Promise to Abraham, because he could Swear by no Greater, he Swore by Himself,

14 Saying: Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so after he had patiently endured, he obtain'd the Promise.

16 For Men verily Swear by the Greater, and an Oath for Confirmation is to them an End of All Gainsaying.

17 Ἐν

ANNOTATIONS.

(*l*) *Cursing* is generally us'd in our Tongue Actively for *to Curse*, and not *to be Accurs'd*; and therefore I have instead thereof put *a Curse*.

† (*m*) τῆ κόπυ is not read in Alex. Clerm. Ger. and some other Ancient MSS. nor in the Vulg. Latin, Syriack and Ethiopick Versions. So that it is scarce to be doubted, but it has been added here from 1 *Thess.* 1. 3.

(*n*) I

Rain from God: 8 but that which, *notwithſtanding its being Rain'd upon and duly dreſs'd, after all* bears *nothing but* Thornes and Briers, is *by the Conſent of All Husbandmen counted worthy to be* Rejected, *i.e. to have no more Rain or Dreſſing beſtow'd upon it*, and is nigh unto a (*l*) Curſe, *i.e. after ſome ſhort further Trial or Forbearance, if it grows not Better, it is deſervedly to be Accurs'd*; Whoſe End is to be Burnt.

IV. The Digreſſion is continued by ſubjoining an *Exhortation* to Perſeverance.

9 But, Beloved, we are perſwaded Better things of you, and things that accompany Salvation, tho' we thus ſpeak *concerning Apoſtates.* 10 For *altho' ſome of you are Faulty in not making ſo Great Proficiency in the Knowledge of Chriſtianity, as you might have done for the Time you have profeſs'd it, yet we are perſwaded by God's Grace you will not fall into Apoſtacy*; *and this our Perſwaſion is founded on this, that* God is not Unrighteous to forget the Work and (*m*) Love, which ye have ſhew'd towards his Name, in that ye have miniſter'd to the Saints, and do miniſter *by your Charity to them in their Neceſſities*: *which your Charity is ſo acceptable to God, that he will give you Continual Succours of Grace to enable you to overcome All Trials, and will not withdraw his Grace from you, as from the Apoſtates referr'd to v.* 4—6. *and reſembled to the Rejected and Accurſed Ground v.* 8. *This I ſay we are perſwaded of*; 11 and *therefore what* we deſire *or deſign by ſuch our Admonition is*, that every one of you do *go on to* ſhew the ſame Diligence *ye have hitherto ſhewn*, to the *intent that you may retain* the Full Aſſurance of Hope unto the End: 12 that ye be not Slothfull *or Cowardly under any Afflictions that may befall you*, but *Courageous* Followers of them, who thro' *Perſeverance in the* Faith and Patience do *now* inherit the Promiſes. 13 For *to encourage you ſo to do, you have the Greateſt Certainty as can be given, that God will make Good his Promiſes*; *as will appear by conſidering that* when God made Promiſe (*Gen.* 22. 16, 17.) to Abraham, becauſe he could Swear by no Greater, he Swore by Himſelf, 14 Saying: Surely Bleſſing I will bleſs thee, and multiplying I will multiply thee. 15 And ſo, *tho' not preſently, yet* after he had patiently endur'd *for a time*, he obtain'd *actually ſo much of* the Promiſe *as belong'd to his Own Perſon.* 16 *God's thus Ratifying his Promiſe by an Oath is, I ſay, the Giving us the Greateſt Certainty we can have, that the ſaid Promiſe will be made Good to us in Due time, according to the Conſent and Receiv'd Cuſtom of Mankind.* For Men verily, *in Caſes of Ratifying their Promiſes in the Beſt manner they can, are wont to* Swear by the Greater, *i.e. the Perſon of Greateſt Authority among 'em*, and an Oath *thus taken* for Confirmation *of a Promiſe made* is to them an End of All Gainſaying, *i.e. is look'd upon as a Sufficient Security given* (*by the Promiſer*) *to take away All Reaſonable Grounds of Saying any thing againſt the Cer-*

TEXT.

17 Εν ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδεῖξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ· 18 ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· 19 ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος· 20 ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

Κεφ. Ζ'. Οὗτος γὰρ ὁ Μελχισεδὲκ, βασιλεὺς Σαλὴμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων, καὶ εὐλογήσας αὐτόν· 2 ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ· πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλὴμ, ὅ ἐστι βασιλεὺς εἰρήνης· 3 ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· μήτε ἀρχὰς ἡμερῶν, μήτε ζωῆς τέλος ἔχων· ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ

TRANSLATION.

17 Wherein God willing more abundantly to ſhew unto the Heirs of the Promiſe the immutability of his Counſel, confirm'd it by an Oath:

18 That by two immutable things, in which it was impoſſible for God to Ly, we might have a Strong Conſolation, who have fled for Refuge to lay hold upon the Hope ſet before Us.

19 Which *Hope* we have as an Anchor of the Soul, both ſure and ſtedfaſt, and which enters into that within the Vail,

20 Whither the Fore-runner is for us enter'd, *even* Jeſus, made an Highprieſt for ever after the Order of Melchiſedek.

Chap. VII. For this Melchiſedek, King of Salem, Prieſt of the moſt High God, who met Abraham returning from the Slaughter of the Kings, and bleſſed him;

2 To whom alſo Abraham gave a Tenth part of All: firſt being by Interpretation King of Righteouſneſs, and after that alſo King of Salem, which is, King of Peace:

3 Without Father, without Mother, without * Genealogy, having neither Beginning of Days nor End of Life; but made like unto the Son of Θεοῦ,

ANNOTATIONS.

(n) I think herein is contain'd a very Good Argument for the Eternity of our Bleſſed Saviour as to his Divine Nature. For here the Apoſtle expreſsly aſſerts, that *Melchiſedek* is repreſented in Scripture, as *not having Beginning of Days*, that

PARAPHRASE.

tainty of the Promiſe being made Good in the Due and Appointed Time, upon Performance of the Conditions requir'd. 17 Wherein, *i. e. in which point or reſpect* God *likewiſe being* willing more abundantly, *i. e. in the higheſt Manner he could* to ſhew unto *All the Faithfull who are (as well as Abraham the Father of the Faithfull) to be* Heirs of the *Spiritual Bleſſings implied in the ſaid* Promiſe the Immutability of his Counſel, confirm'd it by an Oath: 18 that by two Immutable things, *viz. His Promiſe and his Oath*, in *either of* which it was impoſſible for God *as being Truth itſelf* to Ly, we might have a ſtrong Conſolation *in the Certainty of enjoying the ſaid Promiſe*, who, *to avoid the Wrath of God hanging over the Unbelieving Jews both in reſpect of this and the other World*, have fled for refuge to lay hold upon the Hope of Salvation ſet before Us *by the Goſpel.* 19 Which Hope we have as an Anchor of the Soul, both ſure and ſtedfaſt *amidſt all the Storms and Billows of this World, and conſequently ſuch as will preſerve Our Souls from being Shipwreck'd or caſt away Eternally*, and which enters, *i. e. gives us Aſſurance of Entring* into *Heaven, repreſented by* that *part of the Jewiſh Tabernacle which is* within the Vail, *and was call'd the Holy of Holies*; 20 Whither, *viz. into Heaven* the Fore-runner is *for to make way* for Us *already actually* enter'd, even Jeſus, *who (and the mentioning hereof will not only give Us further Aſſurance of Obtaining the Promiſe made to the Faithfull by God, but will alſo ſerve to put an End to the Digreſſion made from Chap. 5. 10. to this laſt verſe of Ch. 6. and to make way for proceeding on the Subject firſt propoſed Chap. 5. 10. to be treated of, viz. the Melchiſedecal Prieſthood of Chriſt), is* made an Highprieſt for ever after the Order of Melchiſedek.

V. The Apoſtle proceeds to ſpeak of the *Melchiſedecal Prieſthood*; and obſerves firſt, that Melchiſedek was a *Type* of Chriſt.

Chap. VII. For this Melchiſedek, King of Salem, Prieſt of the moſt High God, who met Abraham returning from the Slaughter of the Kings (*mention'd Gen.* 14.) and bleſſed him; 2 to whom alſo Abraham gave a Tenth part of All *the Spoils he had taken from the ſaid Kings*: firſt being by Interpretation *of his Name Melchiſedek* King of Righteouſneſs; and after that alſo, *being* King of Salem, which is *by interpretation*, King of Peace, 3 *Being likewiſe mention'd in the Hiſtory of Geneſis (Chap.* 14.) without *any account given of his* Father, without *any account given of his* Mother, without Genealogy *or any account given of his Pedigree or Deſcent or Generation*, having *likewiſe in the ſaid Hiſtory* neither *the* (*n*) Beginning of *his* Days nor *the* End of *his* Life *taken notice of*; but *All theſe ſeveral Particulars being purpoſely paſt over in Silence by the Holy Spirit, that ſo the ſaid Melchiſedek might by the Holy Scripture be the more* made like unto the Son of

ANNOTATIONS.

that ſo he might typify *Chriſt*, who conſequently muſt in Reality *have no Beginning of Days*; which is the ſame in other Words as *to be from All Eternity.*

TEXT.

Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

4 Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. 5 Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τουτέστι, τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ. 6 Ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε. 7 Χωρὶς δὲ πάσης ἀντιλογίας, τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. 8 Καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. 9 Καὶ, ὡς ἔπος εἰπεῖν, διὰ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων, δεδεκάτωται· 10 ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ.

11 Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν· (ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο) τίς ἔτι χρεία, κατὰ τὴν τάξιν Μελχισεδὲκ ἕτερον

TRANSLATION.

God, abideth a Priest continually.

4 Now consider how Great this * Melchisedek was, unto whom even the Patriarch Abraham gave * a Tenth part of the Spoils.

5 And verily they that are of the Sons of Levi, who receive the office of the Priesthood, have a Commandment * according to the Law to take Tithes of the People, that is, of their Brethren, tho' they came out of the loyns of Abraham.

6 But He, whose Genealogy is not counted from them, receiv'd Tithes of Abraham, and blessed Him that had the Promises.

7 And without all Contradiction, the Less is bless'd of the Better.

8 And here Men that dy, receive Tithes; but there He *receives them*, of whom it is witness'd, that He lives.

9 And, as I may so say, *even* Levi who receives Tithes, pay'd Tithes in Abraham.

10 For he was yet in the loyns of his Father, when Melchisedek met him.

11 If therefore Perfection were by the Levitical Priesthood, (for * concerning it the People receiv'd the Law) what further need was there, that Another Priest should arise af-

ἀνίστασθαι

PARAPHRASE.

of God, *i. e. might be repreſented in Scripture more exactly as a Type of our Bleſſed Saviour*, abideth *for ought to the contrary mention'd in the Sacred Hiſtory* (*this giving no account of his Death*) a Prieſt continually: *the Holy Ghoſt ſignifying hereby that Jeſus Chriſt, who was typified by Melchiſedek, ſhould Really and Truly abide a Prieſt for Ever*; *which* (*as has been afore hinted Ch.* 6. 20.) *is a Great Encouragement for Us to perſevere in the Faith, as being a Greater Security of our Obtaining the Bleſſings promis'd by God to the Faithfull.*

VI. The Eminency of *Melchiſedek* above *Abraham* & the *Levitical* Highprieſts.

4 *And having thus obſerv'd how the Perpetuity of Chriſt's Prieſthood was thus typified by Melchiſedek, let us proceed to obſerve how the Excellency of Chriſt's Prieſthood above the Aaronical or Levitical Prieſthood was likewiſe typified by the ſame Melchiſedek.* Now *then* conſider, how Great this Melchiſedek was, unto whom even the Patriarch Abraham gave a Tenth part of the Spoils. 5 And verily, *i. e. it is indeed true, that* they that are of the Sons of Levi, who receive the Office of the Prieſthood, have a Commandment according to the Law, *i. e. have Authority by Virtue of the Law* to take Tithes of the People, that is, of their Brethren, tho' they came out of the loyns of Abraham, *but have no Authority to take Tithes of any other People.* 6 But He, *viz. Melchiſedek*, whoſe Genealogy is not accounted from them, *viz. from the Deſcendants of Abraham*, receiv'd Tithes of Abraham, *who was a Stranger and no Kin to him*; *which is an Argument of Greater Dignity than to receive Tithes only of ones Own Kindred or People, as did the Levitical Prieſts*; and *withall Melchiſedek* bleſſed Him, *viz. Abraham* that had the Promiſes *ſo often ſpoken of already in this Diſcourſe, made him by God himſelf.* 7 And *this is another Argument of the Great Dignity of Melchiſedek, forasmuch as* without all Contradiction, the Leſs *or Inferior* is *regularly* bleſs'd of the Better *or Superior*; *and conſequently Melchiſedek was a Greater Perſon than Abraham Himſelf.* 8 And here, *i. e. under the Levitical Prieſthood* Men that dy, receive Tithes; but there, *i. e. in the inſtance of Melchiſedek* He receives them, of whom it is witneſs'd that He liveth, *of whom no mention is made in the Hiſtory of Gen.* 14. *to the contrary, but that he ſtill liveth: Which is one Argument of the Excellency of the Melchiſedecal Prieſthood above the Levitical.* 9 And *another Argument of the ſame is this, namely that*, as I may ſo ſay, even Levi (*and the ſame holds Good as to his Whole Poſterity*) who receives Tithes *of the People of Iſrael according to the Law*, pay'd Tithes *to Melchiſedek* in Abraham. 10 For he, *i. e. Levi* was yet in the loyns of his Father *Abraham*, when Melchiſedek met him, *i. e. Abraham.*

VII. The Excellency of the *Melchiſedecal Prieſthood* above the *Levitical*, prov'd from its *Succeeding* to the *Levitical* Prieſthood.

11 If therefore Perfection, *i. e. Perfect Expiation and Remiſſion of Sins* were *to be obtain'd* by the Levitical Prieſthood, *or conſequently by the Law*, (for concerning it, *viz. the Levitical Prieſthood* the People *of Iſrael* receiv'd the Law) what further need was there, that Another Prieſt

TEXT.

ἀνίσταθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; 12 Μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. 13 Ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ. 14 Πρόδηλον γάρ, ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν· εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης Μωσῆς ἐλάλησε. 15 Καὶ περισσότερόν ἐστι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος, 16 ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου. 17 Μαρτυρεῖ γάρ· Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 18 Ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές· 19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγὴ δὲ κρείττονος

TRANSLATION.

ter the Order of Melchiſedek, and not to be nam'd after the Order of Aaron.

12 For the Prieſthood being changed, there is made of Neceſſity a Change alſo of the Law.

13 For He, of whom theſe things are ſpoken, pertain'd to another Tribe, of which no man gave attendance at the Altar.

14 For it is evident, that our Lord ſprang out of Judah; of which Tribe Moſes ſpake nothing concerning Prieſthood.

15 And it is yet far more evident; for that after the ſimilitude of Melchiſedek there ariſes Another Prieſt,

16 Who is made, not after the Law of a Carnal Commandment, but after the Power of an endleſs life.

17 For he teſtifies: Thou art a Prieſt for Ever after the Order of Melchiſedek.

18 For there is verily a Diſannulling of the Commandment going before, for the Weakneſs & Unprofitableneſs thereof:

19 For the Law made nothing Perfect; but the *Afterbringing in of a Better Hope

ἐλπίδος,

PARAPHRASE.

Prieſt ſhould ariſe, *or be ſet up by God*, after the Order of Melchiſedek, and not to be Nam'd *a Prieſt* after the Order of Aaron? *But by God's ſetting up another Prieſt after the Order of Melchiſedek, it is evident that there was Need ſo to do,* (*God doing Nothing that is Needleſs,*) *namely to change the Prieſthood and conſequently the Law relating to the*

PARAPHRASE.

the ſaid Levitical Prieſthood. 12 For the Prieſthood being chang'd *from the Levitical to the Melchiſedecal, and being tranſlated from the Tribe of Levi to the Tribe of Judah, thereby* there is made of Neceſſity a Change alſo of the Law, *it being impoſſible for the Moſaick Law to be of Force, after the Levitical Prieſthood is ceas'd, to which the ſaid Law refers; and conſequently whatever Obligation appertain'd afore to the Moſaick Law, that is likewiſe now tranſlated to the Evangelical Law, which relates to the Melchiſedecal Prieſthood.* 13 *Now that there is a Change or Tranſlation made of the Prieſthood is evident:* For He, *viz. our Lord,* of whom theſe things *or Words* (*viz. Thou art a Prieſt for ever &c.*) are ſpoken pertain'd to another Tribe, of which no man *by the Moſaick Law* gave attendance at the Altar. 14 For it is evident, that our Lord ſprang out of *the Tribe of* Judah (*not of Levi*;) of which Tribe Moſes ſpake nothing concerning Prieſthood: *which change of the Prieſthood from the Tribe of Levi to the Tribe of Judah, conſider'd by it ſelf, is ſufficient to convince any Unprejudiced Perſon, that there is alſo a Change of the Law.* 15 And it is yet far more Evident, for that *it was foretold by the Pſalmiſt, that* after the Similitude *not of Aaron, but* of Melchiſedek there ariſes Another Prieſt, 16 Who is made a *Prieſt,* not after the Law of a Carnal Commandment, *i. e. not by a Law which commands or enjoyns only ſuch Sacrifices and other Rites, as ſerve only to the Purifying of the Fleſh, of which ſort is the Law of Moſes*; but after *another Law, which is* the (*o*) Power of *God unto Salvation, or whereby We are made Capable of attaining the Happineſs of* an Endleſs Life *of Glory in Heaven, i. e. in ſhort, the Goſpel.* 17 For *thus much* He, *viz. the Holy Ghoſt by the Pſalmiſt* teſtifies, *when he ſaith*: Thou art a Prieſt for Ever after the Order of Melchiſedek. 18 *I ſay, Chriſt is made a Prieſt, not after the Law of a Carnal Commandment, ſuch as is the Moſaick Law*: for there is verily *implied in theſe Words*: *Thou art a Prieſt for Ever after the Order of Melchiſedek,* a Diſannulling of the Commandment going before, *i. e. of the Moſaick Law which relates to the Levitical Prieſthood, and was given before theſe words were ſpoken by the Pſalmiſt, namely* for the (*p*) Weakneſs, *i. e. Incapacity thereof to give us ſtrength to live Righteouſly,* and the Unprofitableneſs thereof *to obtain Perfect Remiſſion of Sins.* 19 For the Law made Nothing Perfect, *i. e. could neither obtain Perfect Remiſſion of Sins paſt, nor give Strength ſufficient to enable Us to live Righteouſly for the future*; but *the Goſpel, which may be ſtil'd* the After-bringing in of a Better Hope (*inaſmuch as it Succeeded the Law, and gives Us Sure Hope of Perfect Remiſſion and Eternal Happineſs upon our Repentance and Obedience*) do's *both theſe,*

ANNOTATIONS.

(*o*) See *Rom.* 1. 16. and the following Note (*r*). (*p*) Compare *Rom.* 8. 3.

(*q*) See

TEXT. TRANSLATION.

ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ.

20 Καὶ καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας, (21 οἱ μὲν γὰρ χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες· ὁ δὲ μετὰ ὁρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν· Ὤμοσε Κύριος, καὶ οὐ μεταμεληθήσεται· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ·) 22 κατὰ τοσοῦτον κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς. 23 Καὶ οἱ μὲν, πλείονές εἰσι γεγονότες ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν· 24 ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην. 25 Ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. 26 Τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος· 27 ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας. 28 Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς

* *do's*; by the which we draw nigh unto God.

20 And inasmuch as not without an Oath *he was made Priest*,

21 (For those Priests were made without an Oath: but this with an Oath, by Him that said unto him: The Lord sware, and will not repent; Thou art a Priest for Ever after the Order of Melchisedek.)

22 By so much was Jesus made a Surety of a Better * Covenant.

23 And they truly were many Priests, because they were not suffer'd to continue by reason of Death:

24 But this Man, because he continues for ever, has a Priesthood * that passes not away.

25 Wherefore he is able to save them * for ever, that come unto God by Him, seeing He ever lives to make intercession for them.

26 For such an Highpriest became us, *who is* holy, * free from Evil, undefiled, separate from Sinners, and made higher than the Heavens.

27 Who needeth not * every Day *of Expiation*, as those Highpriests, to offer up Sacrifice, first for his Own Sins, and then for the People's: for this he did Once, when he offer'd up Himself.

28 For the Law makes Men Highpriests, who have Infirmity; but the Word of the

ὁρκωμο-

PARAPHRASE.

these, and is that by the which We draw nigh unto God, *not only as to Freedom of Access, and Confidence of being Heard and Accepted, but also as to* (*q*) *the Imitation of the Divine Perfection and Holiness by being Ourselves enabled thro' the Grace of the Gospel to live Godly Lives.*

VIII. The Same further prov'd, from Christ's being made a Priest by an *Oath*, and that *for Ever*.

20 And *there are not wanting some other Considerations, which serve to shew further the Excellency of Christ's Priesthood above the Levitical, whereof one is this, viz. that* inasmuch as not without an Oath He was made Priest, 21 (For those *Levitical* Priests were made without an Oath; but this, *viz. Christ* with an Oath, by Him, *i. e. God* that said unto Him: The Lord Sware, and will not repent: Thou art a Priest for Ever after the Order of Melchisedek.) 22 By so much was Jesus made a Surety of a Better Covenant. 23 And *another Consideration serving to shew the Excellency of Christ's Priesthood above the Levitical is this, that* they *the Levitical Highpriests* truly were many Priests, *viz. Many not at the same time, but in order of Succession, such a Succession being necessary,* because they were not suffer'd to continue, *Any One of them a Priest for ever,* by reason of Death: 24 But this Man, *i. e. Christ,* because *being now rais'd from the Dead, he dies no more, but* (*r*) continues for ever, has a Priesthood that passes not away *from Him to any other by Succession.* 25 Wherefore *this is an Argument for us to persevere in our Christian Faith, since* He, *i. e. Christ* is able to save them, *not only for any set Period of Time, but* for ever, that come unto God by Him, seeing he ever lives to make Intercession for them. 26 For such an Highpriest became us, who is Holy, Free from Evil *in himself,* Undefil'd *by the Impurities of Others hitherto,* Separate from Sinners *and so not liable to any Future Defilement by them,* and made *or become* Higher than the *Lower* Heavens, *having pass'd thro' the said Lower Heavens* (*Chap.* 4. 14.) *into the Presence of God, there to appear for Us;* 27 Who needeth not every Day *of the Great and Solemn Anniversary Expiation,* as those *Levitical* Highpriests, to offer up Sacrifice, first for his Own Sins, *He being free from them,* and then for the People's: for this *last* he did (*viz. offer up Sacrifice for the Sins of the People*) Once, *namely* when he offer'd up himself *on the Cross.* 28 For the Law makes Men Highpriests, who have Infirmity, *and so are liable to Sin, and subject to Death;* but the Word of

ANNOTATIONS.

(*q*) See 2 *Pet.* 1. 4.

(*r*) The Continuance of Christ for ever being what is here particularly taken Notice of, and expresly oppos'd to the Mortality of the Levitical Highpriests, thereby seems to be not a little confirm'd the Exposition given in the Paraphrase of that other Expression vers. 16. *After the Power of an Endless life*; which some expound in reference to the Endless Life of Christ, but not so properly, since it answers not by way of Opposition to the *Law of a Carnal Commandment* mention'd in the same v. 16. and is what is spoken of here v. 24.

(*s*) Compare Chap. 9. 7.

TEXT.

ὁρκωμοσίας † μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα, τετελειωμένον.

Κεφ. η'. Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις. Τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, 2 τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος.

3 Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ. 4 Εἰ μὲν † οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα· 5 οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μωσῆς,

TRANSLATION.

Oath, which was ſince the Law, makes the Son, who is * Perfected for evermore.

Chap. VIII. Now of the things which we have ſpoken, this is the Sum. We have ſuch an Highprieſt, who is ſet on the Right hand of the Throne of the Majeſty in the Heavens,

2 A Miniſter of the *True* Holy of Holies, and of the True Tabernacle, which the Lord pitch'd, and not Man.

3 For every Highprieſt is ordain'd to offer Gifts and Sacrifices: wherefore it is of neceſſity, that this Man have ſomewhat alſo to offer.

4 If * therefore he were on Earth, he ſhould not be a Prieſt, ſeeing that there are Prieſts, that offer Gifts according to the Law:

5 Who ſerve unto the example and ſhadow of Heavenly things, as Moſes was admo-

σῆς,

PARAPHRASE.

of the Oath, which was ſince the Law (*viz. The Lord ſware and will not repent: Thou art a Prieſt for ever &c. as v.* 21.) makes the Son *the Highprieſt of our Profeſſion*, who is Perfected *in the reſpects aforementioned, viz. being liable neither to Sin nor Death* for evermore, *and conſequently is made the Author of Perfect* or *Eternal Salvation to All that obey Him, by his Own Oblation of Himſelf Once offer'd.*

IX. The *Sum* of what is aforeſaid concerning the *Dignity* of the Melchiſedecal Prieſthood of Chriſt.

Chap. VIII. Now of the things which we have ſpoken *here in this Section concerning the Prieſthood of Chriſt*, this is the Sum, *i. e. either the Subſtance in ſhort, or the Chief and moſt important Particulars, viz. that* We have ſuch an Highprieſt *as Melchiſedek, namely* who *is a King as well as Prieſt; and accordingly Chriſt as a King* is ſet on the Right hand of the Throne of the Majeſty in the *Higheſt* Heavens, 2 *and as a Prieſt is* a Miniſter of the (*t*) True Holy of Holies, and of the True Tabernacle, which the Lord pitch'd, *viz. the Heavens*, and

not

PARAPHRASE.

not Man; *by whom was pitch'd the Levitical Tabernacle or Temple here on Earth. This is the Sum of what we have ſpoken already concerning the Prieſthood of Chriſt.*

X. Chriſt truly a *Miniſter.*

3 *And for a further Confirmation of what has been already ſaid, it may be of Uſe to obſerve further, that Chriſt is properly ſtil'd in the foregoing Verſe a Miniſter of the True Holy of Holies, &c. And firſt He is properly ſtil'd a Miniſter*: for Every Highprieſt is ordain'd *to miniſter in things pertaining unto God, i. e.* to offer Gifts and Sacrifices. Wherefore it is of Neceſſity that this Man, *being an Highprieſt, be ordain'd likewiſe to miniſter, and conſequently* have ſomewhat alſo to Offer. *And agreeably hereunto Chriſt did take a Body, and did offer up his Body for a Sacrifice on the Croſs, and do's ſtill continue to Miniſter for us by his Mediation and Interceſſion in Virtue of that Sacrifice, namely in Heaven.*

XI. And that in Heaven.

4 *For from the ſame Conſideration may be inferr'd Secondly, that Chriſt is a Miniſter, not of the Typical or Levitical Tabernacle and Holy of Holies here on Earth, but of the True Holy of Holies in Heaven. For to repeat the foremention'd Propoſition, as a Truth acknowledg'd by you, viz. Every Highprieſt is ordain'd to offer Gifts. Hence I argue thus.* If therefore He, *i. e. Chriſt* were on Earth, He ſhould not be a Prieſt, *foraſmuch as there is no occaſion for ordaining any ſuch Prieſt of a Diſtinct order,* ſeeing that there are Prieſts that offer Gifts *here upon Earth, and that by God's own Appointment* according to the Law: *Since then the Word of the Oath, which was ſince the Law, has made Chriſt an Highprieſt* (*Chap.* 7. 28.) *and ſince Every Highprieſt is ordain'd to offer Gifts* (*Chap.* 8. 3.) *and laſtly, ſince the Levitical Prieſts are ordain'd to offer Gifts here upon Earth; it hence evidently and neceſſarily follows, that Chriſt, being an Highprieſt, muſt be ordain'd to miniſter as ſuch, not on Earth but in Heaven; and therefore is properly ſtil'd* (*Chap.* 8. 2.) *a Miniſter of the True Holy of Holies.* 5 *If it be asked, What then was the True and Real Intention of God in inſtituting the Levitical Prieſts, I anſwer that they might be Prieſts,* who *ſhould* ſerve or *miniſter* unto the Example and Shadow of Heavenly things, *i. e. of the Prieſthood of Chriſt in Heaven,* as *is implied by what* Moſes

ANNOTATIONS.

† v. 4. c. 8. The three moſt Ancient MSS. *Alex. Clerm.* and *Ger.* agree All in reading here ὧν inſtead of γάρ; and that Reading ſeems to agree beſt to the Scope of the Apoſtle in this place.

(*t*) Our Tranſlators have render'd the Plural τὰ Ἅγια, ſometime the *Sanctuary* as here, ſometime *the Holieſt* or *Holieſt of All*, ch. 9. 8. and 10. 19. ſometime *the Holy Place* or *Places*, ch. 9. 13, 24. Whereas it ought I think to be render'd in each place Alike, viz. *the Holy of Holies*, or the like. And here chap. 8. 3. the Adjective ἀναγκαῖος is (I think) to be referr'd to Ἅγιον as well as σκηνῆς.

TEXT.

σῆς, μέλλων ἐπιτελεῖν τὴν σκηνήν· Ὅρα γάρ, φησί, ποιήσῃς πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.

6 Νυνὶ δὲ διαφορωτέρας τέτυχε λειτουργίας, ὅσῳ καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. 7 Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος. 8 Μεμφόμενος γὰρ αὐτοῖς λέγει· Ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν· 9 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος. 10 Ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος· διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν.

TRANSLATION.

nisht of God, when he was about to make the Tabernacle, For see, saith He, that thou make All things according to the Pattern shewn to thee in the Mount.

6 But now has he obtain'd a more excellent Ministry, by how much he is the Mediator *even of a Better Covenant, which was establish'd upon Better Promises.

7 For if that First *Covenant* had been faultless, then should no place have been sought for the Second.

8 For finding fault he saith *to them: Behold the Days come, saith the Lord, when I will make a New Covenant with the House of Israel and with the House of Judah:

9 Not according to the Covenant, that I made with their Fathers, in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in *that my Covenant, and I regarded them not, saith the Lord.

10 For this is the Covenant, that I will make with the House of Israel after those days, saith the Lord: I will put my Laws into their Mind, and write them in their Hearts; and I will be to them a God, and they shall be to me a People.

11 Καὶ

ANNOTATIONS.

(a) Compare *Rom.* 8. 3. (b) Compare 2 *Cor.* 33—18. † v. 11.

PARAPHRASE.

Moſes was admoniſh'd of *by* God, when he was about to make the Tabernacle: For ſee, ſaith he, *i. e. God to Moſes*, that you make All things according to the Pattern *of the Heavenly things* ſhewn to thee in the Mount. *Which words, According to the Pattern &c. plainly prove, that the Levitical Tabernacle and Prieſthood (&c.) were only inſtituted as Reſemblances of the Heavenly things, not the Heavenly things themſelves.*

SECTION V.

The Apoſtle ſhews in the laſt place the Excellency of the Chriſtian *Religion above the* Jewiſh, *by ſhewing that the* Goſpel *is a* Better Covenant eſtabliſh'd upon Better Promiſes *than the* Law, *inaſmuch as by the Goſpel is attainable* Perfect Remiſſion of Sins, *which is not attainable by the Law.*

I. The Goſpel a Better Covenant than the Law.

6 But now has He, *i. e. Chriſt* obtain'd a more Excellent Miniſtry *than the Levitical Prieſts*, by how much (*He excells them, as on the Several Accounts already treated of, ſo laſtly and principally on this Account, viz. that*) He is the Mediator even of a Better Covenant, which was eſtabliſh'd upon Better Promiſes. 7 *I ſay, the Covenant of the Goſpel is Better than that of the Law.* For if that Firſt Covenant, *viz. the Law* had been Faultleſs, then ſhould no place have been ſought, *i. e. then ſhould there have been no Occaſion* for the Second *Covenant, viz. the Goſpel.* 8 *But that Firſt Covenant was not Faultleſs, as is evident,* for *aſmuch as* finding Fault *therewith* He, *i. e. God* ſaith to them, *viz. of the Kingdom of Judah by the Prophet Jeremiah*: (*Jer.* 31. 31--34.) Behold the Days come, ſaith the Lord, when I will make a New Covenant with the Houſe of Iſrael and with the Houſe of Judah: 9 Not according to the Covenant, *i. e. not a Covenant of external Carnal Ordinances, as was* that I made with their Fathers, in the day when I took them by the hand to lead them out of the Land of Egypt; becauſe *by reaſon of the* (*a*) *Weakneſs of the ſaid Covenant, viz. the Law thro' the Fleſh or ſuch its Carnal Ordinances* they continued not in that my Covenant, and therefore I regarded them not, ſaith the Lord. 10 *I will make, I ſay, a New Covenant with them, not according to that Firſt Covenant*: for this is the Covenant, that I will make with the Houſe of Iſrael after thoſe days, ſaith the Lord: I will put my Laws into their Mind, and write them in their Hearts, *i. e. the Laws of this New Covenant ſhall have Regard to their* (*b*) *Minds and Hearts, not only to their Outward Behaviour, and ſo ſhall end, and by the Grace accompanying it be able to work in them, not only an External and Ceremonial, but an Inward and True ſincere Righteouſneſs,* and *thereupon* I will be to them a God, and they ſhall be to me a People,

not

TEXT.

11 Καὶ ὐ μὴ διδάξωσιν ἕκαστος τὸν † πολίτην αὐτοῦ, λέγων. Γνῶθι τὸν Κύριον· ὅτι πάντες εἰδήσουσι με, ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν· 12 ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν, καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. 13 Ἐν τῷ λέγειν Καινὴν, πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ.

Κεφ. θ'. Εἶχε μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα λατρείας, τό, τε ἅγιον κοσμικόν. 2 Σκηνὴ γὰρ κατεσκευάσθη, ἡ πρώτη (ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα, καὶ ἡ πρόθεσις τῶν ἄρτων) ἥτις λέγεται Ἅγια. 3 Μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια ἁγίων,

TRANSLATION.

11 And they ſhall not teach every Man his Neighbour, and every Man his Brother, ſaying Know the Lord: for All ſhall know Me, from the Leaſt to the Greateſt of them.

12 For I will be Merciſull to their Unrighteouſneſs, and their Sins and their Iniquities will I remember no more.

13 In that he ſaith, A New *Covenant*, he has made the firſt Old. Now that which * waxes Old and decays is ready to vaniſh away.

Chap. IX. Then verily *and the Firſt Covenant had * Rites of Divine Service, & a Worldly Sanctuary.

2 For there was a Tabernacle made, the Firſt (wherein was the Candleſtick, and the Table, and the Shew-bread) which is call'd the * Holy.

3 And after the Second Vail, the Tabernacle which is call'd the * Holy of Holies:

4 Χρυσοῦν

ANNOTATIONS.

† v. 11. Not only the moſt Ancient MSS. viz. *Alex. Clerm.* and *Ger.* but very Many others, and alſo the Septuagint Verſion itſelf (from which this Paſſage is cited) read πολίτην, not πλησίον. So that it is not to be doubted, but the former is the True Original Reading. As to the Import of τὸν πολίτην, it is much the ſame with τὸν πλησίον, denoting *One of the ſame City* or *Country*. In like manner the Reading here follow'd in the latter part of this Verſe is confirm'd by the Authority of the moſt Ancient MSS. &c.

(*c*) Δικαίωμα (as was obſerv'd in my Notes on my Paraphraſe of the Epiſtle to the *Romans*) do's literally import *ſomewhat that juſtifies* in ſome reſpect or other; as did the Legal Rites in reſpect of the Fleſh, or as to the Outward Policy of the Jews.

(*d*) See *Tit.* 2. 12. and compare v. 11. of this Ch. 9.

† v. 13.

PARAPHRASE.

not only as to an Outward and Political Holineſs, but alſo as to True Inward Holineſs of Life or Godlineſs. 11 And they ſhall not *have need, as there is under the Law (by reaſon that True Spiritual Righteouſneſs is not ſo expreſsly preſcrib'd or requir'd by the Letter of the Law, but rather Implied only in the Legal Rites)* to teach every Man, *who is Truly and Spiritually Religious*, his Neighbour, and every Man his Brother, ſaying, Know the Lord, *i. e. know and follow after That Inward and Spiritual Righteouſneſs, which is the Principal Intention of the Law, and That alone which is Acceptable to God unto Eternal Salvation*: for All, *by means of the New Covenant, i. e. the Goſpel, wherein True Inward Spiritual Righteouſneſs ſhall be plainly preſcrib'd and taught*, ſhall *be Able to* Know me, *i. e. that Inward True Spiritual Righteouſneſs, which is Accepted by Me unto Salvation*, from the Leaſt to the Greateſt of them. 12 *Further this New Covenant ſhall not be according to that Firſt Covenant*: for *aſmuch as upon performing the Conditions requir'd by this New Covenant, viz. Repentance*, I will be Mercifull *ſo far as* to *forgive* their Unrighteouſneſs, *i. e. thoſe Wilfull Deliberate and Preſumptuous Sins, to which no Allowance of Mercy is made in the Law*; and *ſuch* their *Wilfull* Sins and Iniquities will I, *upon their Sincere Repentance forgive ſo Perfectly, as to* remember *them* no more, *but to deal with them at the Day of Judgment, as if they had never been Guilty of them.*

II. The *Ceaſing of the Law* foretold by *Jeremiah*, in the forecited Prophecy.

13 *And here by the way it is obſervable from the forecited Prophecy of Jeremiah, that* in that He, *viz. God by the ſaid Prophet* ſaith, *i. e. ſpeaking of the Goſpel calls it*, A NEW Covenant, he has made the Firſt *Covenant* OLD, *i. e. by ſuch an Expreſſion he intimates that the Law is to be look'd upon now as an Old Covenant.* Now that which waxes Old *and by its Old Age* decays, *as do Men and other Animals*, is ready to Vaniſh away, *i. e. to ceaſe*; *and agreeably hereto the End of the Jewiſh Oeconomy is now near at Hand, when the Temple ſhall be deſtroy'd and ſo an End put to the Legal Sacrifices, and conſequently to the Legal or Moſaick Covenant.*

III. *Perfect Remiſſion* of Sin not attainable by the *Legal Sacrifices*, which is ſhewn chiefly by theſe two Conſiderations, viz. that *None but the Levitical High-prieſt* went into the Holy of Holies; and that in the Nature of things, *the Blood of Bulls and Goats could not be of ſuch Virtue*, as to make Perfect Expiation.

Chap. IX. *Another Reſpect, wherein by the forecited Prophecy of Jeremiah the Goſpel is intimated to be a Better Covenant than the Law, is this, that by the Goſpel may be obtain'd Perfect Remiſſion, which could not be obtain'd by the Law, as I proceed now to ſhew.* Then verily and the Firſt Covenant had (*c*) Rites of Divine Service (*which did* (*a*) *juſtify in ſome ſenſe, namely as to the Fleſh*) and a Worldly (*d*) Sanctuary, *i. e. made of Materials belonging to this World, and ſo not Laſting.* 2 For there was a Tabernacle made, *conſiſting of two Parts, viz.* the Firſt, wherein was the Candleſtick, and the Table, and the Shew-bread; which *Firſt Part* is call'd the Holy. 3 And after the Second Vail, *i. e. further in behind the ſaid Second Vail, as the other Part of* the Tabernacle, which is call'd the Holy of Holies; (*as being*

TEXT. TRANSLATION.

4 Χρυσῆν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ· ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ααρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης. 5 Ὑπεράνω δὲ αὐτῆς χερουβὶμ δόξης κατασκιάζοντα τὸ ἱλαστήριον. περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος. 6 Τούτων δὲ οὕτω κεκοσμημένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες· 7 εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεύς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· 8 τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν· 9 ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν δῶρά τε καὶ θυσίαι προσφέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, 10 μόνον ἐπὶ βρώμασι καὶ πόμασι, καὶ διαφόροις βαπτισμοῖς, καὶ δικαιώμασι σαρκὸς,

4 Which had the Golden Censer, and the Ark of the Covenant overlaid round about with Gold; wherein was the Golden Pot that had the Manna, and Aaron's Rod that budded, and the Tables of the Covenant:

5 And over it the Cherubims of Glory shadowing the Mercy-Seat: of which we cannot now speak particularly.

6 Now * these things being thus * order'd, the Priests went always into the First Tabernacle, accomplishing * Divine Service:

7 But into the Second *went* the Highpriest alone once every year, not without Blood, which he offer'd for Himself, and for the Errors of the People.

8 The Holy Ghost this signifying, that the Way into the * Holy of Holies was not yet made manifest, while as the First Tabernacle was yet standing:

9 Which * Figure belongs to the present time; in which * are offer'd both Gifts and Sacrifices, which * cannot make him that * do's the Service Perfect, as pertaining to the Conscience;

10 *Which* * *stands* only in Meats and Drinks, and divers Washings, and Carnal Rites

μέχρι

being eſteem'd a Place of Greater Sanctity than the Former:) 4 Which had the Golden Cenſer, and the Ark of the Covenant overlaid round about with Gold; wherein, *viz. the Ark* was the Golden Pot that had the Manna, and Aaron's Rod that budded, and the Tables of the Covenant, *i. e. on which was writ the Moſaick or Legal Covenant*: 5 and over it, *viz. the Ark* the Cherubims of Glory (*i. e. the Cherubims, between which the Glory of God was wont to appear, and is ſaid to dwell Pſal.* 80. 1.) ſhadowing the *Propitiatory or* Mercy-ſeat: of which we cannot now *conveniently ſtand to* ſpeak particularly. 6 Now *as we have* (*from v.* 2. *hitherto*) *deſcrib'd the Sanctuary appertaining to the Firſt Covenant or the Law, ſo we proceed to ſpeak next of the other Particular* (*mention'd v.* 1. *as*) *relating to the ſaid Firſt Covenant, viz. its Rites of Divine Service*: Theſe Things *then, viz. the Two Tabernacles or Parts of the Legal Sanctuary*, being thus *made and* order'd, the Prieſts went always *or every day* into the Firſt Tabernacle, accompliſhing Divine Service. 7 But into the Second *Tabernacle, i. e. the Holy of Holies* went the Highprieſt Alone Once every year, *and that* not without Blood, which he *there* offer'd for Himſelf *firſt*, and *then* for the Errors, *i. e. for the Sins* of the People, *as proceeded from Ignorance or Infirmity, and were not committed Wilfully and Preſumptuouſly*: 8 The Holy Ghoſt this ſignifying *by the Highprieſts going Alone into the Second Tabernacle or the Holy of Holies belonging to the Levitical Sanctuary*, that the Way into the *True* Holy of Holies, *i. e. into Heaven* was not yet made manifeſt, while as the Firſt Tabernacle was yet Standing, *i. e. while as the Firſt Covenant or the Law was yet in Force, and ſo the Divine Service properly appertaining thereto was to be perform'd.* 9 Which Figure *or Typical Signification of the Holy Ghoſt* belongs *or continues* to the Preſent Time; in which are *ſtill* offer'd both Gifts and Sacrifices, which cannot make Him that do's the Service Perfect as pertaining to the Conſcience, *i. e. which cannot procure for him, that brings the ſaid Gifts and Sacrifices, Perfect Remiſſion, or ſuch as pertains to the Conſcience, namely as it is a Remiſſion of Wilfull Sins committed againſt Conſcience, and conſequently ſuch a Remiſſion as will adminiſter True Peace of Conſcience to the Sincere Penitent, and withall will be accompanied with Grace to withſtand ſuch Sins for the future. Such Perfect Remiſſion is not, I ſay, attainable by the Legal Gifts and Sacrifices, but only a Remiſſion of Errors or Sins and Failings, and that too only as to the Fleſh or External Polity of the Jewiſh State, ſo as to Free Him that do's the ſaid Legal Service from ſuch Outward Puniſhments, as otherwiſe he was by the Law obnoxious to even for Such Errors.* 10 *And as this is All the Remiſſion attainable by the Legal Service, ſo it is All that can be Reaſonably expected from a Service* which ſtands only in Meats and Drinks, and Divers Waſhings, and Carnal Rites, *i. e, Rites belonging only to the Fleſh*

TEXT.

μέχρι καιροῦ διορθώσεως ἐπικείμενα.
11 Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, τουτέστιν, οὐ ταύτης τῆς κτίσεως, 12 οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὑρόμενος. 13 Εἰ γὰρ τὸ αἷμα † τράγων καὶ ταύρων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα· 14 Πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν συνείδησιν † ἡμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν Θεῷ ζῶντι; 15 Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

TRANSLATION.

impos'd * until the Time of Reformation.

11 But Chriſt being come an Highprieſt of Good things to come, by a Greater and more Perfect Tabernacle, not made with Hands, that is to ſay, not of this Building;

12 Neither by the Blood of Goats and Calves, but by his Own Blood he enter'd in once into the * Holy of Holies, having obtain'd Eternal Redemption *for Us*.

13 For if the Blood of * Goats and of Bulls, and the Aſhes of an Heifer ſprinkling the Unclean, ſanctifies to the purifying of the Fleſh;

14 How much more ſhall the Blood of Chriſt, who thro' the Eternal Spirit offer'd himſelf without Spot to God, *purify our Conſcience from Dead works, to ſerve the Living God?

15 And for this Cauſe he is the Mediator of the New * Covenant, that by means of Death for the Redemption of the Tranſgreſſions that were under the Firſt Covenant, they who are call'd, might receive the Promiſe of the Eternal Inheritance.

16 Ὅπου

ANNOTATIONS.

† v. 13. c. 9. So All the three moſt Ancient MSS. Alex. Clerm. and Ger. and alſo the Vulgar Latin and Syriack Interpreters.

† v. 14. By the like Authority is the Common Reading ὑμῶν, here chang'd into ἡμῶν.

† v. 19.

or Body, not to the Soul or Conſcience, and which indeed were by God at firſt impos'd *only for a Time, even* until the Time of Reformation, *i.e. till Chriſt ſhould become our Highprieſt, and reform the ſaid Legal Service, by putting an End to its Typical Rites, and ſubſtituting a Subſtantial, True, or Spiritual Service inſtead of the Ceremonial and External Service of the Law, &c.* 11 But *now accordingly* Chriſt being come an Highprieſt, *thro' whoſe Interceſſion we obtain Perfect Remiſſion and Grace to entitle Us to the Bleſſings* of Good things to come, *viz. of Grace here and Eternal Happineſs hereafter,* by *a Service perform'd in* a Greater and more Perfect Tabernacle *than the Levitical one, and* not made with Hands, that is to ſay, not of this *ſame ſort of* Building *as is the Levitical Tabernacle, i. e. by executing his Mediatorial Office as our Highprieſt in Heaven*; 12 neither by the Blood of Goats and Calves, *as did the Levitical Highprieſts enter into the Typical Holy of Holies here on Earth,* but by his Own Blood he enter'd in Once into the *True* Holy of Holies, having obtain'd Eternal *and ſo Perfect* Redemption for Us. 13 For if the Blood of Goats and of Bulls, and the aſhes of an Heifer ſprinkling the Unclean, *i. e. ſuch as had according to the Law contracted any External Uncleanneſs,* Sanctifies to the purifying of the Fleſh, *i. e. have by the Law ſo much Sanctity or Virtue, as to take away the ſaid Legal or External Uncleanneſs*; 14 how much more ſhall the Blood of Chriſt, who thro' the Eternal Spirit *of Holineſs being conceiv'd without and ever after preſerv'd from Sin* offer'd Himſelf without Spot to God, *not for any Sin of his Own but as an Expiatory Sacrifice for Our Sins,* purify *even* Our Conſcience from *the Guilt of the Greateſt Sins, which may be call'd* Dead Works, (*both as they render'd the Sinner liable to Temporal Death without any Mercy by the Moſaick Law, and alſo as they ſtill render the Impenitent Sinner, that will not perform the Conditions of the Goſpel-Covenant, liable to Eternal Death*;) *and not only purify our Conſcience ſo as to be Free from the Guilt of Sins paſt and Repented of, but likewiſe ſo as to enable Us for the future by the Grace of the Goſpel* to ſerve the Living God? 15 And *indeed* for this Cauſe, *in reference to Us Hebrews,* He, *i. e. Chriſt* is the Mediator of the New Covenant, that by means of *his Blood* (*of infinitely more Value than the Blood of Bulls and Goats*) *ſhed at his* Death, for the Redemption of the Tranſgreſſions that were *committed by Us Hebrews* under the Firſt Covenant, *i. e. for to obtain Juſtification or Pardon even for thoſe our Sins, from which we could not be juſtified by the Law,* they *of Us* who are call'd *and obey the ſaid Call,* might receive the Promiſe of the Eternal Inheritance *in Heaven, this Bleſſing being inſeparably annex'd to the other Bleſſing of Pardon or Juſtification from Sin.*

TEXT.

16 Οπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. 17 Διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία· ἐπεὶ μήποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος. 18 Ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται. 19 Λαληθείσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ † Μωσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισε, 20 λέγων· Τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός. 21 Καὶ τὴν σκηνὴν δὲ, καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισε. 22 Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.

23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, τούτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας. 24 Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι

TRANSLATION.

16 For where a Teſtament is, there muſt * of Neceſſity be the Death of the Teſtator.

17 For a Teſtament is of force, after Men are dead: *ſeeing it is of no ſtrength at all, while the Teſtator liveth.

18 * Whence neither the Firſt *Teſtament* was dedicated without Blood.

19 For when Moſes had ſpoken every * Precept of the Law to all the People, he took the Blood of Calves and of Goats with Water and Scarlet-wool and hyſſop, and ſprinkled both the Book and all the People,

20 ſaying: This is the Blood of the Teſtament, which God hath enjoyn'd unto you.

21 Moreover he ſprinkled likewiſe with Blood, both the Tabernacle, and all the Veſſels of the Miniſtry.

22 And almoſt all things are by the Law * purified with Blood; and without ſhedding of Blood is no Remiſſion.

23 It was therefore neceſſary, that the Patterns of things in the Heavens ſhould be purified with theſe; but the Heavenly things themſelves with Better Sacrifices than theſe.

24 For Chriſt is not enter'd into the * Holy of Holies made with Hands, which is the Figure of the True; but into Heaven it ſelf, now to appear

πρὸ

ANNOTATIONS.

† v. 19. It being every where elſe in this Epiſtle writ without an ν, it ſhould be ſo doubtleſs here.

› v. 28.

TEXT.	TRANSLATION.
πῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν· 25 Οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια καθ' ἑνιαυτὸν ἐν αἵματι ἀλλοτρίῳ· 26 (Ἐπεὶ ἔδει αὐτὸν	in the Preſence of God for Us: 25 Nor yet that he ſhould Offer himſelf often, as the High-prieſt enters into the * Holy of Holies, every year with the Blood of others: 26 (For then muſt he often πολλάκις

PARAPHRASE.

16 *And this mention of Chriſts being the Mediator of the New Covenant, that by means of his Death he might redeem Us, makes way for conſidering the ſaid Covenant under the Notion of a Teſtament. It was therefore requiſite in this reſpect alſo that Chriſt ſhould dy*, for *aſmuch as* where a Teſtament is, there muſt of Neceſſity be the Death of the Teſtator. 17 For a Teſtament is of force, after Men are dead; ſeeing it is of no Strength, while the Teſtator liveth, *and ſo may change it.* 18 Whence, *in alluſion to the Death of Chriſt as Teſtator of the New Teſtament*, neither the Firſt *Covenant as being Typical of the New Covenant, now conſider'd as the* Teſtament *of Chriſt*, was dedicated without Blood *denoting the Death of the Teſtator.* 19 For when Moſes had ſpoken every Precept of the Law to All the People, he took the Blood of Calves and of Goats with Water and Scarlet-wooll and hyſſop, and ſprinkled both the Book and all the People, 20 ſaying: This is the Blood of the Teſtament, which God has enjoyn'd unto you. 21 Moreover he ſprinkled likewiſe with Blood, both the Tabernacle, and All the Veſſels of the Miniſtry. 22 And almoſt All things are by the Law purified with Blood; and without ſhedding of Blood is no Remiſſion, *namely in alluſion to the Death of Chriſt, who by the ſhedding of his Blood ſhould obtain Perfect Remiſſion for Us.*

IV. The Goſpel is conſider'd as the *Teſtament* of Chriſt: as it is obſerv'd, how this was typified under the Law, by ſprinkling with Blood the Book &c.

23 It was therefore (*viz. on account of the Typical ſignification of the Legal Rites*) neceſſary, that *thoſe things which related to the Legal Service, as being only* the Patterns of things *to be tranſacted* in the Heavens *by Chriſt*, ſhould be purified with theſe *Sacrifices of Bulls and Goats*; but the Heavenly things themſelves, *i. e. ſuch things as relate to our Heavenly ſtate ſhould be purified* with Better Sacrifices than theſe, *viz. the Sacrifice of Chriſt.* 24 *I ſay, the Heavenly things themſelves*: for Chriſt is not enter'd into the Holy of Holies made with Hands, which is the Figure of the True, but into Heaven itſelf, now to appear in the Preſence of God for Us. 25 Nor yet *is it neceſſary*, that He, *i. e. Chriſt* ſhould *enter often into Heaven, and there* offer himſelf often, as the *Levitical* Highprieſt enters into the Holy of Holies every year with the Blood of others, *viz. of Bulls and Goats*: 26 (for then muſt

V. The Excellency of the Goſpel above the Law is further inſiſted on, in reſpect of *Perfect Remiſſion*, and prov'd from Chriſts being *offer'd but Once*, whereas the Legal Great Expiation was *Yearly repeated*; as alſo from Pſal. 40.

TEXT.

πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. 27 Καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις· 28 Οὕτως † καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν. Κεφ. ι'. Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις, ἃς προσφέρουσιν, εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι. 2 Ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι; διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρμένους· 3 Ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρ-

TRANSLATION.

have ſuffer'd ſince the foundation of the World) but now in the end of the * Worlds has he appear'd to put away Sin by the Sacrifice of Himſelf.

27 And as it is appointed unto Men Once to Dy, but after this the Judgment:

28 So alſo Chriſt was Once offer'd to bear the Sins of Many, and unto them that look for him ſhall he, * without *offering Himſelf any more to Death for* Sin, appear the Second time unto Salvation.

Chap. X. For the Law having a Shadow of the Good things to come, not the very Image of the things, can never with thoſe Sacrifices, which they * offer year by year, make the Comers thereunto Perfect for ever.

2 For then would they not have ceas'd to be offer'd? becauſe that the Worſhipers once purg'd, ſhould have had no more Conſcience of Sins.

3 But in thoſe *Sacrifices* there is a Remembrance again

τῶν

ANNOTATIONS.

† v. 28. So *Alex. Clerm. Ger.* with many other MSS. and alſo Vulg. Lat. Verſion.

(*e*) This ſeems to be the moſt eaſy Expoſition of this Phraſe. See Note (*i*) Sect. I. and *Matt.* 24. 3. and 1 *Cor.* 10. 11.

(*f*) We are expreſsly taught in this very Epiſtle *Ch.* 2. 9. that Chriſt *taſted Death for Every Man*; when therefore it is here ſaid, that *Chriſt was Once offer'd to bear the Sins of Many*, thereby is to be underſtood, not that Chriſt was once offer'd to bear the Sins only of ſome Certain Perſons, but that he was offer'd for the Sins of the Whole World, tho' Wicked Men by their Impenitence lay not hold of this Benefit, and ſo it comes to paſs, that Chriſt Actually bears the Sins only of *Many*, viz. of Such only as believe and obey the Goſpel, and ſo actually enjoy the Benefit of Chriſt's Oblation; according to *Hebr.* 5. 9.

(*g*) The Reading this by way of Interrogation, renders it very pertinent to the Diſcourſe the Apoſtle is upon here: for Such an Interrogation amounts to

as

PARAPHRASE.

muſt he often have ſuffer'd ſince the foundation of the World) but now (*e*) in the End *or Conſummation* of the Worlds, *i. e. of the ſeveral Ages that were to be before the World or Age to come, i. e. before the Goſpel State, otherwiſe call'd the Fulneſs of Time*, has he appear'd to put away Sin by the Sacrifice of Himſelf *once offer'd on the Croſs.* 27 And *herein Chriſt reſembles other Men*; *for* as it is appointed unto Men Once to Dy, but after this *comes* the Judgment *to a State of Eternal Duration without Dying any more*: 28 So alſo Chriſt was Once offer'd to bear the Sins of (*f*) Many, *viz. All ſuch as ſhould obey the Goſpel*, and unto them that *thus in Obedience* look for Him ſhall He, without offering himſelf any more to Death for Sin, appear the Second Time unto, *i. e in order to their Eternal* Salvation: *It was ſaid* (*v.* 25.) *that it is not Neceſſary that Chriſt ſhould offer himſelf often, as the Levitical Highprieſt enters into the Holy of Holies every year with the Blood of others.* Chap. X. For the Law *is indeed to be look'd on as* having *only* a Shadow of the Good things to come. *i. e. of the Spiritual Bleſſings, which are Future both in reſpect of the Law and alſo of this Life*, and not the Very Image, *i. e. not ſo much as a juſt Reſemblance* of the things. *Whence tho' the Law was deſign'd to be Typical of the Goſpel, yet this muſt be underſtood, not in the ſtricteſt Sence, but with ſome Latitude of Difference; Particularly as to the Caſe before Us: Altho' the Legal Sacrifices were Types of the Sacrifice of Chriſt, yet are they to be eſteem'd rather as Shadows than Very Images or Juſt Reſemblances thereof; for they differ in this, that, whereas Chriſt by One offering of Himſelf* (*v.* 14) *has perfected for ever them that are Sanctified, on the contrary the Law* can never with thoſe Sacrifices, which they, *viz. the Legal Highprieſts* offer year by year, make the Comers thereunto (*i. e. to the Legal Service or Sacrifices*) Perfect for ever. 2 For (*g*) then (*I ask*) would they not have ceas'd to be offer'd *any more then Once*? becauſe that the Worſhipers once *thus* purg'd, *i. e. having once obtain'd Perfect Remiſſion by the ſaid Sacrifices*, ſhould have had no more Conſcience of Sins, *i. e ſhould have been no more Conſcious of the Guilt of thoſe Sins, of which they had thus obtain'd Perfect Remiſſion.* 3 But in thoſe Sacrifices there is a Remembrance again made

ANNOTATIONS.

as much as an Aſſertation, that if the Law did by its Sacrifices make the Comers thereunto Perfect for ever, then the ſaid Sacrifices *would have ceas'd to be offer'd any more than Once.* For want of thus Pointing it, ſome Criticks and Commentators have been much puzzled to make this Clauſe conſiſtent with the Apoſtle's Diſcourſe, and in order hereto have been forced to ſuppoſe herein to be an Error in the Copies, and that οὐκ ſhould be omitted. But there is no need for ſuch Suppoſition, it being altogether Unwarrantable, as being contrary to the Agreement of the *moſt Ancient MSS.*

† V. 11.

TEXT.

πῶν καθ' ἐνιαυτόν. 4 Ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. 5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον, λέγει· Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι. 6 Ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας. 7 Τότε εἶπον· Ἰδοὺ ἥκω (ἐν κεφαλίδι βιβλίου γέγραπταί μοι περὶ ἐμοῦ) τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου. 8 Ἀνώτερον λέγων· Ὅτι θυσίαν καὶ προσφορὰν καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας· (αἵτινες κατὰ τὸν νόμον προσφέρονται·) 9 τότε εἴρηκεν· Ἰδοὺ ἥκω τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου. Ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ. 10 Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν † διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ. 11 Καὶ πᾶς μὲν † ἀρχιερεὺς ἕστηκε καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας. 12 †Οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν, εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ· 13 Τὸ λοιπὸν ἐκδεχόμενος, ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.

TRANSLATION.

made of Sins every year.

4 For it is not poſſible, that the Blood of Bulls and of Goats ſhould take away Sins.

5 Wherefore when he comes into the World, he ſaith: Sacrifice & offering thou would'ſt not, but a Body haſt thou prepar'd Me.

6 In Burnt-offerings and *offering for Sin thou haſt had no pleaſure.

7 Then ſaid I: Lo, I come (in the Volume of the Book it is written of Me) to do thy Will, O God.

8 Above when he had ſaid: Sacrifice and Offering, and Burnt-offerings, and Offering for Sin thou wouldſt not, nor hadſt pleaſure *therein*, (which are offer'd by the Law)

9 Then ſaid he, Lo, I come to do thy Will, O God. He taketh away the firſt, that he may eſtabliſh the Second.

10 By the which Will we are ſanctify'd, thro' the offering of the Body of Jeſus once for all.

11 And every * Highprieſt ſtands every Day of Expiation miniſtring, and offering oftentimes the ſame Sacrifices, which can never take away Sins.

12 But this Man, after he had offer'd one Sacrifice for Sins, for ever ſat down on the Right hand of God;

13 From henceforth expecting, till his Enemies be made his Footſtool.

14 Μιᾷ

PARAPHRASE.

made of *the Same* Sins *paſt* every year; *which is a manifeſt Argument that by the ſaid Sacrifices is not attainable Perfect Remiſſion.* 4 For *indeed* it is not poſſible *according to Reaſon or the Nature of things*, that the Blood of Bulls and of Goats ſhould *be of ſuch Value as perfectly to* take away *the Guilt of* Sins. 5 Wherefore when He comes into the World, he ſaith, *i. e. When the Pſalmiſt ſpeaks* (*Pſal.* 40. 6, *&c.*) *prophetically of Chriſt's Coming into the World, he repreſents Chriſt as ſaying to God the Father*: Sacrifice and Offering, *which are offer'd by the Law*, thou wouldſt not *accept of for a Perfect Expiation of Sins*, but a Body haſt thou prepar'd Me, *by the Crucifixion whereof I ſhould offer my ſelf a Sacrifice, which ſhould make Perfect Expiation for the Sin of the World.* 6 In *the Legal* Burnt-offering and Offerings for Sin thou haſt had no Pleaſure, *i. e. thou didſt not inſtitute them as if they were Acceptable to thee on any account of their Own, but only as Typical of the Sacrifice of my Body.* 7 Then ſaid I: Lo, I come (*as* in the Volume of the Book *of the Sacred Scriptures* it is written of Me) to do thy Will, O God, *in making Perfect Expiation for the Sin of the World by the Sacrifice of my ſelf on the Croſs.* 8 *Now here it is obſervable to the Caſe before Us, that* Above when he had ſaid: Sacrifice and Offering, and Burnt-offerings, and Offering for Sin thou wouldſt not, nor hadſt pleaſure therein, (*namely, thoſe Sacrifices &c.* which are offer'd by the Law) 9 then ſaid he: Lo, I come to do thy Will, O God: *Whereby* he *evidently* takes away the Firſt, *viz. the Legal Sacrifices*, that he may eſtabliſh the Second, *viz. the Sacrifice of his own Body.* 10 *And theſe words are particularly obſervable, viz. I come to do thy Will*: by the which Will, *namely it is, that* We are ſanctified thro' the Offering of the Body of Jeſus Once for All. 11 And *whereas from the forecited Paſſage in the Pſalms it is evident, that the Sacrifice of Chriſt's Body is preferr'd by God to All the Legal Sacrifices, ſo it is evident that the Legal Sacrifices did not, but the Sacrifice of Chriſt's Body do's take away the Guilt of Sin even as to the Conſcience, inaſmuch as* every Highprieſt *according to the Law* ſtands every day of *the Great* Expiation Miniſtring and offering oftentimes the Same Sacrifices, which *being the Sacrifices of Bulls and Goats* can never *be of Value ſufficient to* take away *the Guilt of* Sins, *as to the Conſcience*: 12 but this Man, *i. e. Chriſt*, after he had offer'd one Sacrifice for Sins *by being once Crucified, as having by the ſaid One Sacrifice of Himſelf made Perfect Expiation for the Sins of Mankind, and entirely fulfill'd the Will of God therein*, for ever ſat down on the Right hand of God; 13 from henceforth expecting till his Enemies, *viz. Sin and Death &c.* be made his Footſtool.

14 For

ANNOTATIONS.

† v. 11. c. 10. So *Alex.* MSS. and others, as alſo Syriack Verſion, &c.

TEXT.

14 Μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους. 15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι· 16 Αὕτη ἡ διαθήκη, ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος. Διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὰς διανοίας αὐτῶν ἐπιγράψω αὐτούς· 17 καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. 18 Ὅπου δὲ ἄφεσις τούτων, οὐκ ἔτι προσφορὰ περὶ ἁμαρτίας.

19 Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, 20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, τοῦτέστι, τῆς σαρκὸς αὐτοῦ· 21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ·

TRANSLATION.

14 For by one offering he has perfected for ever them, that are ſanctified.

15 Whereof even the Holy Ghoſt is a Witneſs to Us: for after that he had ſaid;

16 This is the Covenant, that I will make with them after thoſe days, ſaith the Lord: I will put my Laws into their Hearts, and in their minds will I write them.

17 *He adds*, And their Sins and Iniquities will I remember NO MORE.

18 Now, where Remiſſion of theſe is, there is no more offering for Sin.

19 Having therefore Brethren, * Liberty to enter into * the Holy of Holies by the Blood of Jeſus;

20 * Having a new and living Way, which he has * new made for us, thro' the Vail, that is to ſay, his Fleſh.

21 And having a * Great Prieſt over the Houſe of God:

22 προσερ-

PARAPHRASE.

14 For by One Offering *of Himſelf* he has perfected for ever (*i.e. he has made Perfect Expiations of Sins, ſo as to take away the Guilt of them for ever even as to the Conſcience, in behalf of*) them that are Sanctified, *i.e. obey the Goſpel and ſo become entitled to the Benefits of his Death.* 15 Whereof even the Holy Ghoſt is a Witneſs to Us *in the Prophecy of Jeremiah aforecited.* For after that he had *there* ſaid: 16 This is the Covenant that I will make with them after thoſe days, ſaith the Lord: I will put my Laws into their Hearts, and in their Minds will I write them. 17 *He then adds as the Cloſe of All*; And their Sins and Iniquities will I remember NO MORE. 18 Now, where

PARAPHRASE.

where *Such Perfect* Remiſſion of theſe, *viz. Sins* is, *as to remember them NO MORE*, there is no more *need of* Offering for Sin.

SECTION VI.

The Apoſtle having in the foregoing Part of this Epiſtle largely ſhewn the Excellency *of the* Chriſtian *Religion above the* Jewiſh, *he takes up the remaining Part of the Epiſtle in drawing ſuch* Inferences *and making ſuch* Exhortations (*grounded on the ſaid Inferences*) *as are proper to the* Deſign *of the Epiſtle.*

I. From the Conſideration of *Perfect Remiſſion* being attainable by the Goſpel, and ſo *a Way open'd* for True Believers *into Heaven*, the Apoſtle encourages the *Hebrews* to Perſevere in the Chriſtian Faith.

12 Having therefore, *as appears from what has been ſaid*, Brethren, a Liberty (*which the Jews have not, it being not allow'd by the Law to Any of them, but only their Highprieſt to enter into their Holy of Holies, whereas we have Liberty*) to enter into the *True* Holy of Holies, *i. e. Heaven it ſelf* by the Blood of Jeſus; 20 Having a New and Living Way *into this Holy of Holies* (*New, in reſpect there was no Entrance thereinto, till our Fore-runner Chriſt firſt enter'd and ſo open'd the Way for Us*; *Living, in that Our Walking therein conſiſts in True Spiritual Holineſs of Life, not in the Obſervance of the Dead Letter or External Rites of the Law, and alſo terminates in Life Eternal: having I ſay, ſuch a New and Living Way*) which (*the Firſt way that was open'd, being ſhut or ſtopt up by the Fall of Adam*) He, *i. e. Chriſt the Second Adam* was (*a*) New made *or anew open'd* for Us thro' the Vail, that is to ſay, his Fleſh *or Body, by dying wherein on the Croſs Chriſt paſſed from this World or the Earth, typified by the Firſt Tabernacle, to the other World or Heaven, typified by the Second Tabernacle*; *and alſo thereby made Death to be to All ſuch as dy in Him, no other than a like Paſſage thro' the Vail of the Fleſh from the Firſt to the Second Tabernacle, from Earth to Heaven*: 21 And *laſtly* having *ſuch* a Great Prieſt, *not only Great in Dignity, in which reſpect alone the Levitical Highprieſt was Greater than the other Prieſts, but alſo Great in Power, being a King, as well as Prieſt, and as ſuch ſat down on the Right hand of the Majeſty on high*; *having, I ſay, ſuch a Great Prieſt* over the Houſe of God, *which Houſe of God is now the*

ANNOTATIONS.

(*a*) It is certain that the Primary Signification of ἐγκαινίζω is to *make New* or *Renew* or *Reſtore*; and that it ſignifies to *Dedicate* or *Conſecrate* only in a Secondary Senſe. Wherefore ſince the Primary Signification is very Applicable to the Apoſtle's Purpoſe, it ought I think to be prefer'd; eſpecially ſince the Other ſignification is not ſo Apparently applicable.

TEXT.

22 προσερχώμεθα μετ' ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ. 23 Κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ· (πιστὸς γὰρ ὁ ἐπαγγειλάμενος.) 24 Καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων· 25 μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες· καὶ τοσούτῳ μᾶλλον, ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

26 Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία· 27 φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος, ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. 28 Ἀθετήσας τις νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· 29 πόσῳ (δοκεῖτε) χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη,

TRANSLATION.

22 Let us draw near with a true Heart, in full Assurance of Faith, having our Hearts sprinkled from an Evil Conscience, and our Bodies wash'd with pure Water.

23 Let us hold fast the Profession of our * Hope without wavering, (for He is Faithfull that promis'd)

24 And let us consider one another, to provoke unto Love and Good Works:

25 Not forsaking the Assembling of our selves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the Day approaching.

26 For if we Sin Wilfully after that we have receiv'd the Knowledge of the Truth, there remains no more Sacrifice for Sins:

27 But a certain fearfull Looking for of Judgment, and fiery Indignation, which shall devour the Adversaries.

28 He that despis'd Moses Law, died without Mercy, under two or three Witnesses:

29 Of how much sorer punishment (suppose ye) shall he be thought worthy, who has troden under foot the Son of God, & has counted the Blood of the Covenant, wherewith he was sanctified, an Unholy

καὶ

ANNOTATIONS.

(aa) From what is here said, it is evident that by being *Sanctified* is not meant being made Holy so, as not to be Liable to fall back again into a State of Unholiness. Nay the Apostle is here plainly speaking of One, who being Sanctified

PARAPHRASE.

the Church: 22 *On theſe Conſiderations* let us draw near *to God* with a True Heart, in full Aſſurance of Faith, *that our Service thus perform'd with a True Heart or Sincerity ſhall now be Accepted by God, and Our ſelves ſhall hereafter enter into the True Holy of Holies, or ſhall be admitted into Heaven*; having our Hearts ſprinkled *by the Blood of Chriſt* from *the Accuſations or Guilt of* an Evil Conſcience, and Our Bodies waſh'd with the Pure, *i. e. Purifying* Water *of Baptiſm, and conſequently being thus truly purified from All Uncleanneſs of Sin, which otherwiſe might juſtly make Us Afraid to draw near to God.* 23 Let us hold faſt the Profeſſion of Our Hope without wavering, (for he is Faithfull that promis'd, *and We ſhall not hope in Vain, if we do our Duty*) 24 And let us conſider one another *as Members of the ſame Body*, to provoke *one another by our own Examples* unto Love and Good Works, *i. e. Works of Charity*: 25 Not forſaking the Aſſembling of Our ſelves together, as the manner of Some is, *who, for fear of Perſecution from the Unbelieving Jews, withdraw from the Chriſtian Aſſemblies*; but exhorting one another *to perſevere in the Publick Profeſſion of our Hope by continuing to Aſſemble together*, and ſo much the more *Encouragement is there thus to Exhort one another*, as ye ſee the Day *of Vengeance on the Unbelieving Jews* approaching.

II. The Apoſtle as a further Motive to Perſeverance, ſets before them the woful Conſequences of Apoſtacy.

26 *Let us, I ſay, hold faſt our Profeſſion,* (*v.* 23.) *not forſaking the Chriſtian Aſſemblies,* (*v.* 25.) *eſpecially not Renouncing Chriſtianity and returning to Judaiſm*: For if we Sin Wilfully *by thus Wilfully Apoſtatizing from the Chriſtian to the Jewiſh Religion*, after that We have receiv'd the Knowledge of the Truth, *i. e. the True or Chriſtian Religion*, there remains no more Sacrifice for Sins, *i. e. there is left no other Sacrifice for Sin, but that of Chriſt which we reject by ſuch our Apoſtacy*: 27 *and conſequently there remains nothing for ſuch Apoſtates*, but a certain fearfull Looking for of Judgment, and Fiery Indignation, which ſhall devour the Adverſaries *of Chriſt*. 28 *You know that* He that deſpis'd Moſes Law *by Wilfully and Preſumptuouſly Sinning againſt it, particularly by Apoſtatizing from it to Idolatry*, died without Mercy, under, *i. e. upon the Evidence of* two or three Witneſſes. 29 Of how much ſorer Puniſhment (ſuppoſe ye *then*) ſhall he be thought worthy, who *by Apoſtacy from Chriſtianity* has *in effect* troden under foot *Chriſt Himſelf, who is no Leſs a Perſon than* the Son of God, and has counted the Blood of the *New* Covenant, wherewith He *upon his Profeſſion of Chriſtianity* was (*aa*) Sanctified *for that time, and conditionally, viz. on the Condition of Perſeverance*, an Unholy thing, *i. e. as no other than the Blood of One who was juſtly put to Death as a Male-*

ANNOTATIONS.

Sanctified by Baptiſm, actually falls back into a State of Sin, and ſo becomes Unholy.

† v. 34.

TEXT.

καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας; 30 Οἴδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος. Καὶ πάλιν· Κύριος κρινεῖ τὸν λαὸν αὐτοῦ. 31 Φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος.

32 Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων· 33 τοῦτο μὲν, ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι· τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες. 34 Καὶ γὰρ τοῖς † δεσμίοις συνεπαθήσατε, καὶ τὴν ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε γινώσκοντες ἔχειν † ἑαυτοὺς κρείττονα † ὕπαρξιν καὶ μένουσαν. 35 Μὴ ἀποβάλητε οὖν τὴν παῤῥησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν.

36 Ὑπομονῆς γὰρ ἔχετε χρείαν· ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομίσησθε τὴν ἐπαγγελίαν. 37 Ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονίσει. 38 Ὁ δὲ δίκαιός † μου ἐκ πίστεως ζήσεται· καὶ ἐὰν

TRANSLATION.

thing, and has done Deſpite unto the Spirit of Grace?

30 For we know him that has ſaid: Vengeance belongs unto Me; I will Repay, ſaith the Lord. And again, The Lord ſhall judge his People.

31 It is a Fearfull thing to fall into the hands of the Living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endur'd a great * conflict of Sufferings:

33 Partly, whilſt ye were made a Gazing-ſtock, both by Reproaches and Afflictions; and partly, whilſt ye became Companions of them that were ſo uſed.

34 For ye had a * Fellow-feeling with * thoſe in Bonds, and took joyfully the Spoiling of your Goods, knowing that ye have a Better and enduring Subſtance.

35 Caſt not away therefore your * Free Profeſſion, which has great Recompence of Reward.

36 For ye have need of Patience; that after ye have done the Will of God, ye might receive the Promiſe.

37 For yet a * very little while, and he that cometh, will come, and will not tarry.

38 Now my *Righteous one ſhall live by Faith: * and if ὑποστεί-

ANNOTATIONS.

† v. 34. So Alex. Clerm. &c. MSS. Vulg. Latin and Syriack Verſions &c.
† Ibid. So Alex. Vulg. Syr. &c. † Ibid. So Alex. Clerm. Ger. Vulg. Ethiop.

† v. 38.

PARAPHRASE.

a Malefactor, and has done Deſpite unto the Spirit of Grace *in rejecting the Goſpel, and all other Means of Grace accompanying it, whether Outward, as Miracles and other Gifts of the Holy Spirit, or Inward, as his Good Motions and Suggeſtions, &c.* 30 For we know him that has ſaid, *i. e. Moſes that introduces God ſaying*: Vengeance belongs unto Me; I will *certainly* Repay *my Adverſaries*, ſaith the Lord. (*Deut.* 32. 35.) And again, (*v.* 36.) The Lord ſhall judge *the Cauſe of* his People, *ſo as certainly to avenge them of their Enemies in his due Time.* 31 *In a word, conſider I beſeech you, that* it is a *much more* Fearfull thing to fall into the Hands of the Living God, *who as Such can Eternally puniſh Us, than to fall into the Hands of our Perſecutors, who are but Mortal Men.*

III. And alſo minds them, that they had the *ſame* motives *ſtill*, as *at firſt*, to Believe; intimating with all, that without Perſeverance *All that they had hitherto done and ſuffer'd*, would be of *No Advantage* to them.

32 But, *as another Motive to Perſeverance*, call to Remembrance the Former days, in which, after ye were illuminated, *i. e. baptiz'd into the Faith*, ye *couragiouſly* endur'd a Great Conflict of Sufferings: 33 partly, whilſt ye were made *your ſelves* a Gazing-Stock, *or as a Publick Shew on a Theatre*, both by Reproaches and Afflictions; and partly, whilſt ye became Companions of them that were ſo uſed. 34 For ye had a Fellow-feeling with thoſe in Bonds, and took joyfully the Spoiling of your Goods, knowing that ye have a Better and Enduring Subſtance, *namely in Heaven.* 35 *Seeing then this Conſideration of your having a Better and Enduring Subſtance in Heaven, was deſervedly of Weight enough to encourage you at the firſt becoming Chriſtians Openly and Freely to Profeſs your ſelves Such, and ſeeing the ſame Conſideration ſtill holds Good, and not only ſo, but you will loſe the Benefit of What you have Formerly done and ſuffer'd, except you Perſevere*; Caſt not away therefore your Free *and Open* Profeſſion *of your Faith*, which has Great Recompence of Reward, *if perſever'd in*; *for with the Mouth Confeſſion is made unto Salvation, Rom.* 10. 10.

IV. The Apoſtle puts them in mind of the Nature of the Goſpel or Chriſtianity, and that the State of a Chriſtian is a State of *Faith*, not of *Actual Poſſeſſion.*

36 For *further you were taught from the firſt, that thro' Tribulation we muſt enter into the Kingdom of God, and conſequently that All Chriſtians, and ſo* ye *in particular* have need of Patience, that after ye have done the Will of God, *in patiently undergoing ſuch Afflictions, as he ſhall ſee fit to lay upon you*, ye might receive the Promiſe *of being Rewarded.* 37 For *that Chriſtianity is a State of Faith and Hope, and not of Receiving the Promiſes preſently, may be learnt from the Viſion of Habakkuk relating to the Time of Chriſtianity, where* (*Ch.* 2. 3, 4.) *it is ſaid, Yet for a Time; which being ſaid ſo long ago, I may now ſay*: Yet a very Little while, and he, *i. e. Chriſt* that cometh *to Reward your Patience, and Puniſh your Perſecutors*, will come and will not tarry. 38 Now my Righteous one ſhall live by Faith; and if he draw

ANNOTATIONS.

† v. 38. So Alex. Vulg. and LXX. &c. And δίκαιός μου anſwers to ψυχή μου.

† v. 4.

TEXT.

ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ. 39 Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς. Κεφ. ια'. Ἔστι δὲ πίστις, ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

2 Ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. 3 Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι.

4 Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν † λαλεῖ.

TRANSLATION.

he draw back, my Soul ſhall have no Pleaſure in Him.

39 But we are not of them, who draw back unto Perdition; but of them who * have Faith unto the Saving of the Soul.

Chap. XI. Now Faith is the Subſtance of things hoped for, the Evidence of things not Seen.

2 For by it the Elders obtain'd a Good * Teſtimony *from God.*

3 Thro' Faith We underſtand, that the Worlds were fram'd by the Word of God, ſo that things which are ſeen, were not made of things which * did appear.

4 By Faith Abel offer'd unto God a more Excellent Sacrifice than Cain, by which he obtain'd * Teſtimony, that He was Righteous, God teſtifying of his Gifts; and by it He being dead, yet ſpeaketh.

5 Πίστει

ANNOTATIONS.

† v. 4. c. 11. So Alex. Vulg. Syr. &c.

(*b*) I here change the Expreſſion in our Tranſlation, *Who Believe*, into *Who have FAITH*, that ſo there may the more clearly be ſeen the Connexion of this Verſe, both with the former, wherein the Apoſtle cites thoſe Words of *Habakkuk*, *My Righteous One ſhall live by FAITH*, and alſo with the next Chapter following: *Now FAITH is the Subſtance &c.*

(*c*) That *We* muſt be taken in the Senſe given in the Paraphraſe, ſeems requiſite, becauſe otherwiſe this verſ. 3. comes in very Abruptly and Improperly between v. 2, and 3. For v. 2. the Apoſtle obſerves and as it were propoſes to ſhew, that it was by Faith, that the *Elders* obtain'd a Good Teſtimony. And agreeably thereto he proceeds to ſhew v. 4. the ſame particularly with reſpect to the moſt Celebrated *Elders*. What Connexion then can V. 3. have either with v. 2, or 4. if it be underſtood only of Thoſe that then were Alive, and were *Not Elders*. Whereas if by *We* the Apoſtle is underſtood to denote, not only the Faithfull then Alive, but in general the Whole Multitude of the Faithfull from the very Beginning, then the Connexion of v. 3. with v. 2, and 4. is very apparent, and what is ſaid v. 3. ſtands in its Proper place. In v. 2. the Apoſtle

PARAPHRASE.

draw back *from the Faith at any time for fear of Perſecution*, my Soul ſhall have no Pleaſure in Him. 39 But we (*I hope*) are not of them, who draw back unto Perdition; but of them who have (*b*) Faith unto the Saving of the Soul. Chap. XI. Now, *if we are of them that have Faith*: *we know that* Faith *in the very Notion of it* is the Subſtance, *Ground*, or *Confident expectation* of things hop'd for, *not enjoy'd at preſent*; *it is* the Evidence of things not ſeen; (*for what a Man ſees, why do's He yet Believe? i. e. a Man can't be ſaid to Believe that as certainly coming to paſs, which he actually Sees Already come to paſs:*) *and therefore, if We are of the Number of the Faithfull, we thereby profeſs our Selves to be Such, as do not actually Enjoy, but only as yet Hope for the Good things promiſed in the Goſpel; Such as do not already ſee the ſaid Promiſes fulfill'd, but have the Strongeſt Evidence that they will be certainly fulfill'd in God's good time: and the like is to be underſtood in the like Caſes.*

V. All Pious Men have become Acceptable to God by *Faith*.

2 For *All the Juſt thro' the ſeveral Ages of the World have become Acceptable to God thro' Faith*; *and conſequently No New or Harder thing is requir'd of you, than what has been from the Beginning of the World requir'd of All Pious Perſons, who have All been Faithfull in their ſeveral Generations*: *for* by it, *i. e. Faith* the Elders, *i. e. the Patriarchs before and after the Flood*, obtain'd a Good Teſtimony from God, *left upon Record in the Holy Scripture*; *as I ſhall proceed to ſhew more particularly, as ſoon as I have obſerv'd firſt in general with reſpect to All the Faithfull that ever have been, now are, or ſhall be, that it is* thro' Faith (*c*) We *All in our ſeveral Succeſſive Generations* underſtand, that the (*d*) Worlds, *i. e. ſeveral Parts of the World* were fram'd by the Word of God, ſo that *the* things *of the ſaid Worlds* which are ſeen, were not made of things which did *then* appear, *or had any Exiſtence afore, but Originally out of Nothing.*

VI. For Inſtance, *Abel*.

4 By Faith Abel offer'd unto God a more Excellent Sacrifice than *that of* Cain, by which *Faith* he obtain'd Teſtimony, that he was Righteous, God teſtifying of his Gifts *being Acceptable to him*, and by it, *i. e. his Faith* He being dead yet ſpeaketh, *i. e. as it were declares that God is a Rewarder of the Righteous, tho' they are perſecuted even to Death for their Righteouſneſs.*

5 By

ANNOTATIONS.

Apoſtle aſſerts that the Elders by Faith obtain'd a Good Teſtimony. Then v. 3. he proves this firſt in general, that it was by Faith, that All the Faithfull in former Ages, as well as Thoſe then living, Both which he comprehends under *We* as belonging to One and the Same Society, did believe the Creation of the World out of Nothing. Then v. 4. he begins to ſhew particularly, how *Abel* obtain'd a Good Teſtimony by Faith; and ſo proceeds to others.

(*d*) It has above in Note (*i*) of Sect. I. been obſerv'd, that αἰῶνες properly ſignifies *Ages*. But now becauſe Whatever do's exiſt in the Univerſe of

TEXT.

5 Πίστ. Ενὼχ μετετέθη τὸ μὴ ἰδεῖν θάνατον· καὶ οὐχ ηὑρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τῆς † μεταθέσεως μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ. 6 Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἔστι, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

7 Πίστ. χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τῷ οἴκῳ αὐτοῦ· δι' ἧς κατέκρινε † κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

8 Πίστ. † ὁ καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον, ὃν ἔμελλε λαμβάνειν εἰς κληρονομίαν· καὶ ἐξῆλθε, μὴ ἐπιστάμενος ποῦ ἔρχεται. 9 Πίστ. παρῴκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συγκληρονόμων † ἐπαγγελίας † αὐτῆς· 10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός. 11 Πίστ. καὶ αὐτὴ Σάρρα † στεῖρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν † ἡλικίας, ἐπεὶ πιστὸν ἡγήσατο † ἐπαγγειλάμενον.

TRANSLATION.

5 By Faith Enoch was tranſlated, that he ſhould not ſee Death, and was not found, becauſe God had tranſlated him: for before his Tranſlation he had this Teſtimony, that he pleaſed God.

6 But without Faith it is impoſſible to pleaſe Him: for he that comes to God, muſt believe that He is, and that He is a Rewarder of them that diligently ſeek him.

7 By Faith Noah being nam'd of God of things not ſeen as yet, mov'd with fear, prepar'd an Ark to the Saving of his Houſe: by the which he condemn'd the World, and became Heir of the Righteouſneſs which is by Faith.

8 By Faith Abraham, when he was call'd to go out into a Place, which he ſhould after receive for an Inheritance, obey'd; and he went out, not knowing whether he went.

9 By Faith he ſojourn'd in the Land of Promiſe, as in a ſtrange *Country*, dwelling in * Tents with Iſaac and Jacob, the Heirs with Him of the ſame Promiſe:

10 For he look'd for a City, which has Foundations, whoſe Builder and Maker is God.

11 By Faith alſo Sarah her ſelf * being barren receiv'd Strength to conceive Seed, * even when ſhe was paſt age, becauſe ſhe judg'd Him Faithfull who had Promis'd.

PARAPHRASE.

5 By Faith Enoch *did that which was Acceptable to God, and ſo* was tranſlated, that He ſhould not ſee Death, and was not found *here upon Earth*, becauſe God had tranſlated him: for before his Tranſlation he had this Teſtimony, that he pleaſed God. 6 But without Faith it is impoſſible to pleaſe Him: for he that comes to God *in the way of Duty or Religious Worſhip*, muſt believe that He is, and that He is a Rewarder of them that Diligently ſeek Him.

VII. And *Enoch.*

7 By Faith Noah, being warn'd of God of things not ſeen as yet, *viz. of the future Deluge and its Conſequences*, mov'd with Fear *of what God had threaten'd*, prepar'd an Ark to the Saving of his Houſe *or Family*; by the which *his Faith* he condemn'd *the then* World, and became Heir of *the Bleſſings* (*Temporal and Spiritual*) *annext to the* Righteouſneſs which is by Faith.

VIII. And *Noah.*

8 By Faith Abraham, when he was call'd to go out into a Place, which he *in his Poſterity* ſhould afterward receive for an Inheritance, obey'd, *as firmly Believing the ſaid Promiſe of God*; and he went out *of his Own Country*, not knowing whither he went, *God's Firſt command being only this*: *Get thee into a Land which I ſhall tell thee of.* *Gen.* 12. 1. 9 By Faith He ſojourn'd in *Canaan* the Land of Promiſe, as in a Strange Country, dwelling (*not in Houſes, as ſettled Inhabitants or Poſſeſſors of the ſaid Country, but as Travellers thro' a Country are wont to do*) in Tents, with Iſaac and Jacob, the Heirs with Him of the ſame Promiſe, *viz. that their Poſterity ſhould hereafter inherit the ſaid Country. And altho' Abraham did not ſee the Promiſe fulfill'd himſelf, it being not fulfill'd till a long time after him, and alſo after Iſaac, and Jacob, yet He firmly believ'd the ſaid Promiſe, and not only ſo, but was very well contented to live Himſelf in the Land of Promiſe as a Stranger in Tents*: 10 For he *thro' Faith* look'd for a City, which has Foundations *never to be ſhaken*, whoſe Builder and Maker is *not Man, but* God, *i. e. he placed his Hope and Comfort not in enjoying the Cities of Canaan, but in the Certainty of his Future Enjoyment of Heaven.* 11 By Faith alſo Sarah her ſelf being barren receiv'd Strength to conceive Seed, even when ſhe was paſt *the* Age *of Bearing according to the Common Courſe of Nature*, becauſe ſhe judg'd Him Faithfull, who had promis'd *Abraham that he ſhould have a Son by Her.*

IX. And *Abraham, Sarah, Iſaac,* and *Jacob.*

ANNOTATIONS.

Created Beings, was created in ſome Age of the World, hence αἰῶνες is taken to denote the ſeveral Parts of the World as well as the ſeveral Ages of its Duration.

† v. 5. So Alex. Clerm. Ger. Vulg. &c. † v. 8. So Alex. Clerm. Ger. Vulg. &c.
† v. 11. So Clerm. Ger. and MSS. Vulg. Syr. Arab. Ethiop. Verſions.
† Ibid. So Alex. Clerm. Ger. Vulg. Ethiop. &c.

TEXT.

12 Διὸ καὶ ἀφ' ἑνὸς ἐγενήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡσεὶ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος. 13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, † καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. 14 Οἱ γὰρ τοιαῦτα λέγοντες, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. 15 Καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς † ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι. 16 Νῦν δὲ κρείττονος ὀρέγονται, τοῦτέστιν, ἐπουρανίου· διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς, Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐτοῖς πόλιν. 17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, 18 πρὸς ὃν ἐλαλήθη· Ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα· 19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγεῖραι δυνατὸς ὁ Θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

20 Πίστει † καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ † Ἰακὼβ καὶ † Ἡσαῦ.

TRANSLATION.

12 Therefore ſprang there even of One, and Him * Dead in this reſpect, *ſo many* as the Stars of the Sky in multitude, and as the Sand which is by the Sea-ſhore innumerable.

13 Theſe All died in Faith, not having receiv'd the Promiſes, but having ſeen them afar off, and * embraced them, and confeſs'd that they were Strangers and Pilgrims in the *Land.

14 For they that ſay ſuch things declare plainly that they ſeek a Country.

15 And truly, if they had been mindfull of that Country, from whence they came out, they * had opportunity to have Return'd.

16 But now they deſire a Better *Country*, that is, an Heavenly; wherefore God is not aſham'd to be call'd their God: for he * prepar'd for them a City.

17 By Faith Abraham, when he was try'd, offer'd up Iſaac; and he that had receiv'd the Promiſes, offer'd up his only-begotten *Son*;

18 Of whom it was ſaid: That in Iſaac ſhall thy Seed be call'd:

19 Accounting that God was able to raiſe him up, even from the Dead; from whence alſo he receiv'd him in a Figure.

20 By Faith Iſaac bleſſed Jacob and Eſau *even concerning things to come.

21 Πίστει

PARAPHRASE.

Her. 12 Therefore, *i. e. by virtue of Abraham and Sarah's Faith* ſprang there even of One, *viz. Abraham*, and him Dead in this reſpect, *namely of Procreation*, ſo many as the Stars of the Sky in Multitude, and as the Sand which is by the Sea-ſhore innumerable. 13 Theſe, *viz. Abraham, Sarah, Iſaac and Jacob*, All died in Faith, not having *themſelves* receiv'd the Promiſes *made to them concerning Inheriting the Land of Canaan*, but having *thro' Faith* ſeen them afar off, and embraced them *as what would certainly be perform'd*, and confeſs'd that they themſelves were *no other than* Strangers and Pilgrims in the Land *of Promiſe*. 14 *Theſe All, I ſay, died in Faith*: for they that ſay ſuch things, *viz. that they are only Strangers and Pilgrims in the Land where they are*, declare plainly that they ſeek a Country, *wherein to dwell and ſettle, as their Proper Native Country*. 15 And truly, if they had been Mindfull of that Country, from whence they (*i. e. Abraham and Sarah literally, Iſaac and Jacob figuratively, as being in the loyns of Abraham and Sarah*) came out, *viz. Ur of the Chaldees*, they had opportunity to have Return'd. 16 But now *by profeſſing themſelves to be Strangers and Pilgrims in the Land of Promiſe, they declar'd, that* they deſire a Better Country *even than that of Canaan the Land of Promiſe*, that is, an Heavenly: wherefore *the* God *of Heaven* is not aſham'd to be call'd Their God: for *as ſuch* he prepar'd for them *Such* a City *as is above mention'd v.* 10. *namely Heaven*. 17 By Faith Abraham, when he was try'd, *in the Eſteem of God, who takes the Will for the Deed, did the ſame as if he had actually* offer'd up Iſaac; and He that had receiv'd the Promiſes, *which were to be made Good to the Poſterity of Iſaac, notwithſtanding all this* offer'd up *the ſame Iſaac* his only-begotten Son *of Sarah*, 18 of Whom it was ſaid: That in Iſaac ſhall thy Seed be call'd, *i. e. that Seed or Poſterity, to whom the Promiſes ſhall be made good, ſhall be thy Seed or Poſterity by Iſaac*: 19 *and this Abraham did, as thro' Faith* accounting that God was Able to raiſe Him (*i. e. Iſaac tho' actually offer'd*) up *to Life* even from the Dead: from whence alſo he receiv'd Him in a Figure, (*e*) *Iſaac's being begotten and born being as it were a Coming from the Dead, viz. the Dead Body of Abraham, and the Dead Womb of Sarah.*

X. Other Inſtances of the *Faith* of *Iſaac* and *Jacob*, as alſo of *Joſeph*.

20 By Faith Iſaac bleſſed Jacob and Eſau, even concerning things to

ANNOTATIONS.

† v. 13. So Alex. Clerm. Ger. Vulg. Syr. Ethiop. &c. † v. 15. So Alex. Clerm. † v. 20. So Alex. Clerm. Ger. MSS. Vulg. Lat. Verſion, &c.

(*e*) Or elſe by Abrahams receiving Iſaac from the Dead *in a Figure*, may be denoted Abraham's receiving Iſaac from off the Altar, on which he had laid him with a full Deſign to put him to Death in Obedience to God's Command; which Will or Intention of Abraham was eſteem'd in the ſight of God, as if he had Actually ſlain Iſaac; and deſign'd by God to prefigure the Reſurrection of Chriſt, after he ſhould be ſlain on the Croſs.

TEXT.

21 Πίστ‌ι Ιακὼβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ιωσὴφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. 22 Πίστ‌ι Ιωσὴφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ισραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

23 Πίστ‌ι Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως. 24 Πίστ‌ι Μωσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ· 25 μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· 26 μείζονα πλοῦτον ἡγησάμενος τῶν † Αἰγύπτου θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν. 27 Πίστ‌ι κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησε. 28 Πίστ‌ι πεποίηκε τὸ πάσχα καὶ τὴν πρόχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα, θίγῃ αὐτῶν.

TRANSLATION.

21 By Faith Jacob, when he was a dying, bleſſed both the Sons of Joſeph; and worſhipp'd *leaning* upon the top of his Staff.

22 By Faith Joſeph, when he died, made mention of the Departing of the Children of Iſrael, and gave Commandment concerning his Bones.

23 By Faith Moſes, when he was born, was hid three months by his Parents, becauſe they ſaw *he was* a Comely Child; and they were not afraid of the Kings Commandment.

24 By Faith Moſes, when he was come to years, refus'd to be call'd the Son of Pharaoh's Daughter;

25 Chooſing rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon:

26 Eſteeming the Reproach of Chriſt greater Riches than the Treaſures of Egypt: for he had reſpect unto the Recompence of the Reward.

27 By Faith he * left Egypt, not fearing the Wrath of the King: for he was *courageous, as ſeeing Him that is Inviſible.

28 By Faith he kept the Paſſover, and the Sprinkling of Blood, leſt he, that deſtroy'd the Firſtborn, ſhould touch them.

29 Πίστ‌ι

ANNOTATIONS.

† v. 26. So Alex. Clerm. &c. Vulg. Arab. Ethiop. Verſions.
† v. 29. So Alex. Clerm. Ger. Vulg. &c.

† v. 37

TEXT.	TRANSLATION.
29 Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ † γῆς ξηρᾶς. ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.	29 By Faith they pass'd thro' the Red Sea, as by Dry Land: which the Egyptians assaying to do, were drown'd.
30 Πίστει τὰ τείχη Ἰερειχὼ ἔπεσε, κυ-	30 By Faith the Walls of Jericho fell down, after they
	κλωθέντα

PARAPHRASE.

to come. 21 By Faith Jacob, when he was a dying blessed both the Sons of Joseph, *Manasseh and Ephraim, foretelling how God should deal with the Tribes that should spring from them*; and worshipp'd *God* leaning upon the top of his Staff. 22 By Faith Joseph, when he died, made mention of the Departing of the Children of Israel *out of Egypt*, and gave Commandment concerning his Bones, *that they should be Carried into the Land of Canaan.*

XI. Of the Faith of *Moses's* Parents, and Himself.

23 By *the* Faith *of his Parents, who according to the Promises of God expected One to arise, who should deliver them out of the hands of the Egyptians*, Moses, when he was born, was hid three months by his Parents, because they saw he was a Comely Child, *one that had somewhat Extraordinary in him, so as to give them some Hopes, that He might be design'd for their Deliverer*; and they were not afraid of *not obeying* the Kings Commandment *to kill all the Male Hebrew Children.* 24 By Faith Moses, when he was come to years *of Discretion*, refus'd to be call'd the Son of Pharaoh's Daughter, *who would have adopted him as Such*, 25 chooſing rather to suffer Affliction with the People of God *the Israelites, by Owning himself to be One of them*, than to enjoy *in Pharaoh's Court* the Pleasures of Sin for a Season; 26 esteeming the Reproach of *the Faithfull in* Christ Greater Riches than the Treasures of Egypt: for he had respect unto the Recompence of the Reward, *which would be certainly given him in the other Life for what he suffer'd here for the sake of God or Christ.* 27 By Faith he left Egypt, not fearing the Wrath of the King, *i. e. Pharaoh, who had threaten'd him what should be done to Him, if he ever so much as mention'd any more the Israelites Going out of Egypt*: for he was courageous, as *by Faith* seeing Him that is Invisible *present to help his People.* 28 By Faith He kept the Passover, and *observ'd* the sprinkling of *the* Blood *of it on the Posts of the Doors, &c.* lest He, *i. e. the the Destroying Angel*, that destroy'd the Firstborn *of the Egyptians*, should touch them, *viz. the Israelites.*

XII. Of the Faith of the *Israelites* in general, and of *Rahab.*

29 By Faith they, *i. e. Moses and All the Israelites* pass'd thro' the Red Sea, as by Dry Land: which the Egyptians assaying to do, were drown'd. 30 By Faith the Walls of Jericho fell down *without the*

Israelites

TEXT.

κλωθένθα ὅπ' ἑπὰ ἡμέρας. 31 Πίστει Ραὰβ ἡ πόρνη ὐ συναπώλετο τοῖς ἀπειθήσασι, δεξαμένη τὺς κατασκόπυς μετ' εἰρήνης.

32 Καὶ τί ἔτι λέγω; ἐπιλείψει γάρ με διηγύμενον ὁ χρόνος περὶ Γεδεών, Βαράκ τε καὶ Σαμψών, καὶ Ιεφθάε, Δαβίδ τε ὐ Σαμυὴλ, καὶ τῶν προφητῶν· 33 οἳ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν πόματα λεόντων. 34 ἔσβεσαν δύναμιν πυρὸς, ἔφυγον στόματα μαχαίρας, ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων· 35 ἔλαβον γυναῖκες ἐξ ἀναστάσεως τὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, ὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν. 36 Ετεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν ὐ φυλακῆς. 37 Ελιθάσθησαν, ἐπρίσθησαν, †ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν,

TRANSLATION.

were compaſſed about ſeven days.

31 By Faith the harlot Rahab periſh'd not with them that * obey'd not, * having receiv'd the Spies with Peace.

32 And what ſhall I more ſay? for the time would fail me to tell of Gideon, and of Barak, and of Samſon, and of Jephthah, of David alſo and Samuel, and of the Prophets:

33 Who thro' Faith ſubdued Kingdoms, wrought Righteouſneſs, obtain'd Promiſes, ſtopt the Mouths of Lions,

34 Quench'd the violence of Fire, eſcap'd the edge of the Sword, out of Weakneſs were made Strong, waxed Valiant in Fight, turn'd to flight the Armies of the Aliens.

35 Women receiv'd their Dead rais'd to Life again: and others were tortur'd, not accepting Deliverance; that they might obtain a Better Reſurrection.

36 And others had trial of *cruel* Mockings and Scourgings; yea moreover of Bonds and Impriſonment.

37 They were ſton'd, they were ſawn aſunder, were tempted, were ſlain with the Sword: they wander'd about in Sheep-skins and Goat-skins,

ὑστερού-

ANNOTATIONS.

† v. 37. This Reading is confirm'd by the general Conſent of MSS. and ſo is to be retain'd.

(*f*) For *Samuel* and *David* were Prophets. But David was alſo a King, and Samuel for ſometime a Judge over Iſrael.

† v. 2.

TEXT.

ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι· 38 (ὧν οὐκ ἦν ἄξιος ὁ κόσμος,) ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς. 39 Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,

TRANSLATION.

being deſtitute, afflicted, tormented:

38 (Of whom the World was not worthy) they wander'd in Deſarts, and in Mountains, and in Dens and Caves of the Earth.

39 And theſe All having obtain'd a Good * Teſtimony thro' Faith, receiv'd not the Promiſe:

40 τοῦ

PARAPHRASE.

Iſraelites doing any thing againſt them, after they were compaſſed about, *i. e. only walk'd round* ſeven days. 31 By Faith the Harlot Rahab periſh'd not with them that obey'd not, having receiv'd the Spies, *i. e. the Iſraelites which were ſent by Moſes to ſpy out the Land of Canaan,* with Peace.

XIII. Other Inſtances of Faith.

32 And what ſhall I more ſay? for the Time would fail me to tell of Gideon, and of Barak, and of Samſon, and of Jephthah, of David alſo and Samuel, and of (*f*) *thoſe who are more peculiarly ſtil'd* the Prophets: 33 Who thro' Faith ſubdued Kingdoms, wrought Righteouſneſs, *i. e. perform'd extraordinary Acts of Piety,* obtain'd *Special* Promiſes, ſtopt the Mouths of Lions; 34 quench'd the Violence of the Fire, *ſo as that it did not hurt them,* eſcap'd the edge of the Sword *after an extraordinary manner*, out of Weakneſs were made Strong, *i. e. recover'd from deſperate Sickneſſes after ſome extraordinary method, or perform'd Actions above their Natural Strength and Power*, wax'd Valiant, *i. e. perform'd extraordinary Acts of Valour* in Fight, *ſo as that they even* turn'd to Flight the Armies of the Aliens. 35 Women *by Faith* receiv'd their Dead to Life again: and others were tortur'd, not accepting Deliverance, that they might obtain a Better Reſurrection. *i. e. a Reſurrection to Happineſs in the Life to come.* 36 And others had trial of Cruel Mockings and Scourgings; yea moreover, of Bonds and Impriſonment. 37 They were ſton'd, they were ſawn aſunder, were tempted *to renounce the true Worſhip of God after other extraordinary ways*, were ſlain with the Sword: they wander'd about in Sheepskins and Goat-skins, being deſtitute, afflicted, tormented: 38 (Of whom the World was not worthy) they wander'd in Deſarts and in Mountains, and in Dens and Caves of the Earth. 39 And theſe All having obtain'd a Good Teſtimony thro' Faith, receiv'd not the Promiſe *of Eternal Life as yet in the Higheſt Degree or Perfect Comple-*

TEXT.

40 τῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

Κεφ. ιβ'. Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα, καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα· 2 Ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας, καὶ ἐν δεξιᾷ τε τῦ θρόνυ τῦ Θεοῦ κάθηται. 3 Ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν, ἵνα μὴ κάμητε, ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

4 Οὔπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι· 5 Καὶ ἐκλέλησθε τῆς παρακλήσεως ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· Υἱέ μυ, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ

TRANSLATION.

40 God having Provided ſome Better thing for Us, that they without Us ſhould not be made Perfect.

Chap. XII. Wherefore, ſeeing We are compaſs'd about with ſo great a Cloud of Witneſſes, let us *alſo lay aſide every weight, and the Sin which do's ſo Eaſily beſet us, and let us run with Patience the Race that is ſet before Us,

2 Looking unto JESUS the *Captain and Perfecter of our Faith, who for the Joy that was ſet before him, endur'd the Croſs, deſpiſing the Shame, and is ſet down at the Right hand of the Throne of God.

3 For conſider him that endur'd ſuch *Speaking of Sinners againſt Himſelf, that ye may not be wearied and faint in your Minds.

4 Ye have not yet reſiſted unto Blood, ſtriving againſt Sin.

5 And ye have forgotten the Exhortation, which ſpeaks unto you, as unto Children: My Son, deſpiſe not thou the Chaſtning of the Lord, nor

ἐκλύου

ANNOTATIONS.

(g) It is hardly to be doubted, but that the Expreſſion us'd here, ἀρχηγὸν καὶ τελειωτὴν τῆς πίστεως has reference to the like Expreſſion ch. 2. 10. τὸν ἀρχηγὸν τῆς σωτηρίας τελειῶσαι. And as there, ſo here ἀρχηγὸς is Beſt render'd *Captain*, the Apoſtle here mentioning our Saviour, not as He was the Author of the Goſpel, but as He is a Captain or Leader to All Chriſtians in reſpect of performing their Duty, and eſpecially that Great Duty of Patience or Suffering for the ſake of the Goſpel, which is what the Apoſtle is here preſſing the Hebrews to, by ſetting before them the Example of our Bleſſed Saviour, who as he may be ſaid to be the Perfecter

of

PARAPHRASE.

tion of it: 40 God *in his Infinite Wiſdom* having provided ſome Better thing for Us, *i. e. that our Condition ſhould be in ſome reſpect Better than theirs, namely in this, that altho' they liv'd and ſuffer'd (and that Many of them ſo long) before Us, yet* they without Us ſhould not be made Perfect, *i. e. ſhould not before Us receive the Perfect Completion of the Promiſe of Eternal Life, nor ſhould be made Perfectly Happy by being admitted to Partake of the Higheſt Degree of Happineſs that was deſign'd for them: this being to be Conferr'd on All the Faithfull at the Same Time, viz. at the Great and Laſt Day of Judgment.*

XIV. Laſtly, the Apoſtle ſets before them the Example of *Our Saviour's Faith and Patience.*

Chap. XII. Wherefore, ſeeing We are *as it were* compaſs'd about with ſo Great a Cloud, *i. e. Multitude* of Witneſſes, *i. e. Perſons who thro' Faith have obtain'd a Good Teſtimony, as having themſelves, by what they did or ſuffer'd, born Teſtimony to the Truth*, let us alſo *be excited by their Example to* lay aſide every Weight *of Worldly Love or Fear*, and *thereby* the Sin which do's ſo eaſily beſet us, and let us run with Patience the Race that is ſet before us, 2 looking *for our Greater, Encouragement herein* unto Jeſus *himſelf*, the Captain (*g*) and Perfecter of Our Faith, *as in other reſpects ſo in this more particularly relating to the preſent Diſcourſe, that he is one* who *has left us the moſt Perfect Pattern of Patience for our Imitation*; *inaſmuch as* for the Joy that was ſet before Him, *He himſelf thro' Faith or a Certain Belief of the ſaid Joy* endur'd *even the Death of* the Croſs, deſpiſing the Shame *of that moſt Ignominious ſort of Death on conſideration of the ſaid Joy*, and is *now for a Reward of ſuch his Faith and Suffering* ſet down at the Right hand of the Throne of God, *not only put thereby into Actual Poſſeſſion of the ſaid Joy and Glory Himſelf, but alſo inveſted with All Power, ſo as to be able to ſuccour here, and reward hereafter All his Followers, by Perfectly making Good to them whatever thro' Faith in Him they have juſtly Expected.* 3 *Look, I ſay, in a ſpecial manner unto Jeſus*: for *if you* conſider Him, that *notwithſtanding the Tranſcendent Dignity of his Perſon* endur'd ſuch ſpeaking, *i. e. ſuch Contumelies and Blaſpemies* of Sinners againſt himſelf, *this can't but be a very Proper and Effectual Motive*, that ye may not be wearied and faint in your Minds.

XV. The Apoſtle further preſſes them to Perſeverance, by proving to them from Scripture, that *Afflictions* are to be look'd on as *Marks of God's Fatherly Love and Care of them*, and that they ought to ſubmit to the Chaſtiſemnts of their *Heavenly Father* much rather than of their *Earthly Fathers.*

4 *Conſider further, that* ye have not reſiſted unto Blood, ſtriving againſt Sin, *as did our Lord and Many of the Faithfull aforemention'd.* 5 And *moreover by your being thus ready to Faint in your Minds at the Evils that threaten you, ye act, as if* ye have forgotten the Exhortation *of God*, which ſpeaks unto you as unto *God's* Children: (*Prov.* 3. 11.) My Son, deſpiſe not thou the Chaſtning of the Lord; nor faint, when

ANNOTATIONS.

of our Faith in other reſpects, ſo eſpecially in reſpect of his giving us the moſt Perfect Pattern of Patience and Obedience to the Will of God.

(*h*) So

TEXT.

ἐκλύῃ ὑπ' αὐτοῦ ἐλεγχόμενος. 6 Ον γὰρ ἀγαπᾷ Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν, ὃν παραδέχεται. 7 Εἰ παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γάρ ἐστιν υἱὸς, ὃν οὐ παιδεύει πατήρ; 8 Εἰ δὲ χωρίς ἐστε παιδείας, ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἐστὲ καὶ οὐχ υἱοί. 9 Εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς, καὶ ἐνετρεπόμεθα· οὐ πολλῷ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν; 10 Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον· ὁ δὲ, ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ. 11 Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης. 12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε· 13 καὶ τροχιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.

14 Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμὸν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον· 15 ἐπισκοποῦντες μήπως

TRANSLATION.

faint, when thou art rebuked of Him.

6 For whom the Lord loves, he chaſtens; and ſcourges every Son, whom he receives.

7 If ye endure Chaſtning, God deals with you as with Sons: for what Son is he whom the Father chaſtens not?

8 But if ye be without * Chaſtning, whereof All are partakers, then are ye Baſtards and not Sons.

9 Furthermore we have had Fathers of our Fleſh, who corrected us, and we gave them Reverence: ſhall we not much rather be in Subjection unto the Father of Spirits, and live?

10 For they verily for a few Days chaſten'd us, * as ſeem'd Good to them; but He for our Profit, that we might be partakers of his Holineſs.

11 Now no Chaſtning for the preſent ſeems to be Joyous, bnt Grievous: nevertheleſs, afterward it yields the peaceable Fruit of Righteouſneſs unto them which are exercis'd thereby.

12 Wherefore lift up the Hands which hang down, and the feeble Knees:

13 And make ſtraight Paths for your Feet, * that the Lame may not be turn'd out of the Way, but may rather be healed.

14 Follow Peace with All Men; and Holineſs, without which no Man ſhall ſee the Lord.

15 Looking diligently, leſt

ὑστερῶν

PARAPHRASE.

when thou art rebuked of Him. 6 For whom the Lord loves, he chaſtens; and ſcourges Every Son, whom he receives. 7 *Hence I argue thus*: If ye endure Chaſtning, God *hereby* deals with you *but* as *a Father* with *his* Sons: for what Son is he, whom the *Prudent* Father chaſtens not *for his Offences*? 8 But if ye be without Chaſtning, whereof All *Sons of Prudent Fathers* are partakers *for their Offences*, then are ye *rather treated as* Baſtards, *whom the Reputed Father has no Regard for*, and not *as* Sons *belov'd by their Father*. 9 Furthermore we have had Fathers of our Fleſh, who corrected us, and we *notwithſtanding* gave them Reverence *in expectation of what they would do for Us in reference to this Life*: ſhall we not *then* much rather *continue to* be in Subjection unto *God, who may be ſtil'd in a ſpecial manner* the Father of *our Better Part, our* Spirits, and *by ſuch our continued Subjection* live *Eternally*? 10 *And there ſtill is the more Reaſon ſo to do*, for *that* they verily chaſten'd us, as ſeem'd Good to them, *and frequently or chiefly in reference to matters relating to our Welfare in this Life, which is but* for a few Days; but He *always chaſtens us* for our *Certain* Profit, *and that too for our Eternal Profit, namely*, that we might be partakers of his Holineſs, *and ſo entitled to Eternal Happineſs*. 11 Now *it is true, that* no Chaſtning for the preſent ſeems to be Joyous but Grievous *to Fleſh and Blood and conſequently the Chaſtning of God by Perſecution or any other Affliction for the preſent ſeems Grievous*: nevertheleſs, afterward it yields the Peaceable Fruit of Righteouſneſs, *viz. Eternal Peace and Bliſs*, unto them which are exercis'd thereby. 12 Wherefore *upon the forementiond Conſiderations* lift up the Hands, which hang down, *as wearied in the Combate*; and the feeble Knees, *which ſeem unable to continue on in Running the Race ſet before you*, 13 and make ſtraight Paths for your Feet, *i. e. keep the ſtraight way of Chriſtianity, not turning outof it for fear of Perſecution*, that *ſo by your Example of turning aſide from Chriſtianity*, the Lame, *i. e. ſuch others as halt in their Chriſtian Profeſſion*, be not turn'd *quite* out of the Way *of Chriſtianity*, but may rather *by the Example of your Perſeverance* be healed *of their Lameneſs, i. e. may be encourag'd likewiſe to Perſevere in the Faith.*

XVI. The Apoſtle exhorts them to *Peace*, and *Holineſs*, with a Caution againſt Apoſtacy.

14 Follow Peace with All Men, *i. e.* (*h*) *As much as lies in you, live Peaceably with All Men, even with your Perſecutors*; and *this lies in you, ſo far forth as is conſiſtent with* Holineſs, without which no Man ſhall ſee the Lord. *And therefore Peace, tho' very Valuable, yet is not to be purchas'd at the expence of Holineſs, or by your doing any thing contrary to Chriſtianity.* 15 *But ye ought to be always* looking diligently,

ANNOTATIONS.

(*h*) So it is explain'd *Rom.* 12. 18.

† v. 20.

TEXT. TRANSLATION.

ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μήπις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσι πολλοί. 16 Μήπις πόρνος, ἢ βέβηλος, ὡς Ησαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ. 17 Ἴστε γὰρ, ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· μετανοίας γὰρ τόπον οὐχ εὗρε, καίτοι μετὰ δακρύων ἐκζητήσας αὐτήν.

18 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ, 19 καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον· 20 (Οὐκ ἔφερον γὰρ τὸ διαστελλόμενον· Κἂν θηρίον θίγῃ τοῦ ὄρους, † λιθοβοληθήσεται. 21 Καὶ, οὕτω φοβερὸν ἦν

any Man fall from the Grace of God; leſt * there be any Root of Bitterneſs ſpringing up with Gall, and thereby many be defiled:

16 Leſt there be any Fornicator, or Profane Perſon, as Eſau, who for one * Meſs ſold his Birth right.

17 For ye know, how that afterward, when he would have inherited the Bleſſing, he was rejected: for he found no place of Rpentance, tho' he ſought it * earneſtly with Tears.

18 For ye are not come unto the Mount that might be touch'd, and that burn'd with Fire, nor unto Blackneſs, and Darkneſs, and Tempeſt,

19 And the Sound of the Trumpet, and the Voice of Words; which *Voice* they that heard, intreated that the Word ſhould not be ſpoken to them any more:

20 (For * they were not able to bear that which was commanded: And if ſo much as a Beaſt touch the Mountain, it ſhall be ſtoned.

21 And ſo terrible was the

τὸ

ANNOTATIONS.

† v. 20. c. 12. That Clauſe, ἢ βολίδι κατατοξευθήσεται, which is added in the Common Editions, is not read, neither in the three moſt Ancient (Alex. Clerm. and Ger.) nor moſt other MSS. nor yet in any of the four moſt Ancient Verſions, viz. Vulg. Syr. Arab. and Ethiop. So that it is not to be doubted, but it has been added out of *Exod.* 19. 13.

(*i*) When it is conſider'd, that the Apoſtle not only mentions *Fornicators* here, but alſo puts the Hebrews in mind *Ch.* 13. 4. that *Marriage is honourable in All*, even Chriſtians, *and the Bed undefiled*: *but Fornicators and Adulterers God will judge*; it may be very probably ſuppos'd, that the Hebrews were in danger

diligently, leaſt any Man *of you* fall from the Grace of God, *i. e. from Chriſtianity, for to procure Peace or Freedom from Perſecution*; leſt there be *as it were* any ſuch Root of Bitterneſs ſpringing up with Gall *within you, i. e. leſt there be any ſuch Wickedneſs in the Heart of any of you,* and thereby, *i. e. by the Apoſtacy of any ſuch wicked Perſon* Many *others* be defiled, *or as it were infected, and encourag'd likewiſe to apoſtatize*: 16 Leſt there be any (*i*) Fornicator, or *ſuch* Profane Perſon, as Eſau, *namely* who, *as Eſau,* for one (*k*) Meſs *of Broth to refreſh him for the preſent*, ſold his Birth-right, *and conſequently the Privileges and Bleſſings belonging thereto, ſo for the ſake of Preſent Refreſhment from Perſecution ſells his Chriſtian Birth-right, viz. the Title to Eternal Bliſs, by Renouncing Chriſtianity.* 17 For ye know, how that afterward, when he, *i. e. Eſau,* would have inherited the Bleſſing *belonging to his Birth-right*, he was rejected *by his Father*: for he found no place of Repentance, tho' he ſought it Earneſtly with Tears, *i. e. He could not prevail upon his Father with all his Tears to Reverſe what he had done, but on the Contrary Iſaac ſaid of Jacob, to whom Eſau had ſold his Birth-right: I have bleſſed him, (viz. with the Bleſſing belonging by Birth right to the Firſt born) and he ſhall be Bleſſed. In like manner ſuch as wilfully ſell their Chriſtian Birth-right, or renounce Chriſtianity, are not to expect to find any place of Repentance in God, i. e. that God will Reverſe what he has decreed againſt ſuch Apoſtates: They are not to preſume on God's Mercy in this Caſe, it being the moſt likely way to render them Incapable of his Mercy.*

XVI. The Apoſtle exhorts them to Perſevere, by ſetting before the *Excellency* of the Goſpel above the Law in *ſome other reſpects not afore mention'd.*

18 *Another Motive to Perſeverance in Chriſtianity, and not to fall back to Judaiſm is this, viz.* For *as much as* ye *Beleving Jews* are not come (*as your Forefathers, when they enter'd into the Old Covenant with God*) unto the Mount *Sinai*, that *being here on Earth* might be touch'd, and that burn'd with Fire, nor unto Blackneſs and Darkneſs *caus'd by the Cloud*, and *to the* Tempeſt *of Thundring and Lightning, which accompanied the Giving of the Law*; 19 and the Sound of the Trumpet, *ſo exceeding Loud as made the People tremble*, and the Voice of Words, *i. e. that Great and Terrible Voice whereby the Ten Commandments were given*; which Voice they that heard, *by reaſon of its Terribleneſs* intreated, that the Word, *i. e. What more God had to command them*, ſhould not be ſpoken to them any more *by ſuch a Voice.* 20 (For they were not able to bear *the Severity of* that which was commanded; *to inſtance in one Particular, which runs thus*: And if ſo much as a Beaſt touch the Mountain, it ſhall be ſtoned: 21 And *in*

ANNOTATIONS.

danger of being ſeduced into ſome Wrong Notions concerning Marriage, and Fornication or Adultery.

(*k*) This Rendring is more agreeable to the Original Word, and alſo to the Matter of Fact, as recorded *Gen.* 25. 29, *&c.*

† v. 26.

TEXT.

τὸ φανταζόμενον, Μωσῆς εἶπεν· Ἔκφοβός εἰμι καὶ ἔντρομος.) 22 Ἀλλὰ προσεληλύθατε Σιὼν ὄρει, καὶ πόλει Θεοῦ ζῶντος, Ἰερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, 23 πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, 24 καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρεῖττονα λαλοῦντι παρὰ τὸν Ἄβέλ.

25 Βλέπετε μὴ παραιτήσησθε † λαλοῦντα. Εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ τῆς γῆς παραιτησάμενοι χρηματίζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι· 26 οὗ ἡ φωνὴ † τὴν γῆν ἐσάλευσε τότε· νῦν δὲ ἐπήγγελται, λέγων· Ἔτι ἅπαξ ἐγὼ † σείσω οὐ μόνον † γῆν, ἀλλὰ καὶ † οὐρανόν. 27 Τὸ δέ, Ἔτι ἅπαξ, δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.

TRANSLATION.

Sight, that Moſes ſaid: I exceedingly fear and quake.)

22 But ye are come unto Mount Sion, and unto the City of the living God, the Heavenly Jeruſalem, and to an innumerable Company of Angels,

23 To the General Aſſembly and Church of the Firſtborn, who are written in Heaven; and to God the Judge of All, and to the Spirits of Juſt Men made Perfect,

24 And to Jeſus the Mediator of the New Covenant, and * who by the Blood of Sprinkling ſpeaketh Better, than Abel.

25 See that ye refuſe not Him that ſpeaketh. For if they eſcap'd not, who refus'd him that ſpake on Earth; much more *ſhall not* we *eſcape*, if we turn away from Him, that *ſpeaks* from Heaven:

26 Whoſe Voice then ſhook the Earth: but now he has promis'd, ſaying: Yet Once more * will I ſhake not the Earth only, but alſo Heaven.

27 Now this Word, Yet Once more, ſignifies the Removing of thoſe things that are ſhaken, as of things that are made; that thoſe things which * are not ſhaken, may remain.

28 Διὸ

ANNOTATIONS.

† v. 26. So Alex. MSS. and others, as alſo all the moſt Ancient Verſions, and the LXX, from whence the Paſſage is taken.

(*l*) Not only the Words may be ſo conſtrued, but the expreſſion περὶ τ Ἄβιλ denoting the *Perſon*, not the *Blood* of *Abel*, makes it requiſite to underſtand λαλοῦντι likewiſe of the *Perſon*, not the *Blood* of Chriſt: and alſo τὸν λαλοῦντα in the

next

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in ſhort, ſo terrible was the Sight, that Moſes *himſelf* ſaid: I exceedingly fear and quake.) *Now the Conſideration of theſe Terrible Circumſtances, which accompanied the Giving of the Law, and which were to ſhow, that the Law of it ſelf gives no Freedom of Acceſs to God, makes no Friendly Intercourſe between God and Man, but rather drives us further from God in Horror and Amazement, by making known to us the Purity of God and Our own Impurity*; *the Conſiderations, I ſay, of theſe Circumſtances would be of force, if duly weigh'd, to keep you off from falling back to Judaiſm.* 22 *Whereas on the other hand, the Conſideration of the New Covenant would be of force, if duly weigh'd, to keep you Stedfaſt in the Faith. For they are not of the like Nature with thoſe of the Law*; but *by the Goſpel Covenant* ye are come *thro' Faith* unto *the Heavenly* Mount Sion, and unto the City of the Living God, the Heavenly Jeruſalem; and to *Myriads, i. e. to* an innumerable Company of Angels, *attending God in Heaven in a more ſignal Manner than at Mount Sinai*; 23 and to the General Aſſembly (*not conſiſting of One Nation, as the Aſſembly at Mount Sinai, but collected out of All the World*) and Church of the Firſt-born, *i. e. of the Apoſtles and others, who Firſt receiv'd and preach'd the Goſpel*, who are *enroll'd* or written in Heaven; and to God the Judge of All, *who will reward your Patience and puniſh your Enemies*; and to the Spirits of Juſt Men made Perfect, *as having Run their Race, and being Perfectly Juſtified from Sin, and only now expecting till the Great Day, when they ſhall receive the Crown of Glory allotted for them, and ſo be Perfected alſo in Happineſs and Glory*; 24 and *laſtly* to Jeſus the Mediator of the New Covenant, *and conſequently Better than the Old one*, and who (*l*) by the Blood of Sprinkling, *i. e. which was ſhed for us, and wherewith by Faith we are ſprinkled and purified*, ſpeaks Better things than Abel *did by his Blood*: *He calling for Vengeance, whereas Chriſt by his Blood intercedes for the Pardon of Our Sins.*

XVII. And particularly as to the *Perpetuity* of the Happineſs attainable by the Goſpel, with a Caution againſt the miſerable Conſequence of *Apoſta-cy.*

25 See *then* that ye refuſe not Him, *i. e. Chriſt*, that ſpeaks *thus Better things*. For if they eſcap'd not, who refus'd him, *i. e. Moſes*, that ſpake on Earth; much more *ſhall not* we eſcape, if we turn away from Him, *i. e. Chriſt*, that ſpeaks from Heaven *now to us by his Apoſtles*; 26 Whoſe Voice then *at the Delivery of the Law* ſhook the Earth: but now he has promis'd, ſaying, (*Haggai* 2. 7, 8.) yet once more will I ſhake, not the Earth only, but alſo Heaven. 27 Now this Word, Yet once more, ſignifies the *Final* Removing of thoſe things that are ſhaken, *viz the Moſaick Law and Jewiſh State*, as of things that are made *only for a Time*; that thoſe things which are not *ever mention'd in Scripture as to be* ſhaken, *i. e. the Goſpel Covenant or Diſpenſation*,

ANNOTATIONS.

next verſe following plainly leads us to underſtand λαλοῦντα in this verſe, in the ſame Senſe.

TEXT.

28 Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ μετ' αἰδοῦς καὶ εὐλαβείας· 29 Καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον.

Κεφ. ιγ'. Ἡ φιλαδελφία μενέτω. 2 Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους. 3 Μιμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. 4 Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός. 5 Ἀφιλάργυρος ὁ τρόπος· ἀρκούμενοι τοῖς παροῦσιν. αὐτὸς γὰρ εἴρηκεν· Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω. 6 Ὥστε θαρροῦντας ἡμᾶς λέγειν· Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν. 8 Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας. 9 Διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε·

TRANSLATION.

28 Wherefore we receiving a Kingdom, which is * not to be ſhaken, let us have Grace, whereby we may ſerve God acceptably, with Reverence and Godly Fear:

29 For our God is a Conſuming Fire.

Chap. XIII. Let Brotherly Love continue.

2 Be not forgetfull to entertain Strangers: for thereby ſome have entertain'd Angels unawares.

3 Remember them that are in Bonds, as bound with them; *and* them who ſuffer Adverſity, as being your ſelves alſo in the Body.

4 Marriage is honourable in All, and the Bed undefiled: but * Fornicators and Adulterers God will judge.

5 Let your Converſation be without Covetouſneſs; and be Content with ſuch things as ye have. For He has ſaid: I will never leave thee nor forſake thee.

6 So that we may boldly ſay: The Lord is my Helper, and I will not fear what Man ſhall do unto Me.

7 Remember them that have * had the Rule over you, who have ſpoken unto you the Word of God: whoſe Faith follow, conſidering the End of their Converſation.

8 Jeſus Chriſt the Same yeſterday, and to day, and for ever.

9 Be not carried about with divers and Strange Doctrines:

καλὸν

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tion, may remain *for ever*. 28 Wherefore We *by our Profeſſion of Chriſtianity* receiving a *Title to or Part in this* Kingdom, which is not to be ſhaken, let us have *ſtill*, *or retain that* Grace, *i. e. Gracious Covenant of the Goſpel*, whereby *alone* we may ſerve God Acceptably, with Reverence and Godly Fear: 29 For Our God, *tho' he has declar'd himſelf by the Goſpel to be a moſt Gracious God to the True Believer and Obedient Chriſtian, yet to the Diſobedient Chriſtian* is (*i. e. will prove now as formerly to the Diſobedient Iſraelites*) a Conſuming Fire.

XVIII. Exhortations to the Chriſtian Duties of *Brotherly Love, Hoſpitality, Charity*, &c.

Chap. XIII. Let Brotherly Love continue. 2 Be not forgetfull to entertain Strangers: for thereby ſome, *viz. Abraham and Lot*, have entertain'd Angels unawares. 3 Remember them that are in Bonds, as *affectionately as if you were* bound with them; and them who ſuffer Adverſity, as being yourſelves in the Body, *and ſo liable to the like Adverſity*. 4 Marriage is honourable in All *Perſons, Believers as well as Unbelievers*; and the Bed Undefiled: but Fornicators and Adulterers, *among Believers as well as Unbelievers*, God will judge *unto Condemnation*. 5 Let your Converſation be without Covetouſneſs; and be Content with ſuch things as ye have. For He, *i. e. God* has ſaid *to the Faithfull Pious Chriſtian*: I will never leave thee nor forſake thee. 6 So that we, *whilſt we continue of the number of the Faithfull*, may boldly ſay *with the Pſalmiſt* (*Pſal.* 56. 4, 11, 12.) The Lord is my Helper, and I will not fear what Man ſhall do unto Me.

XIX. *To adhere to the Doctrine* of thoſe, who *firſt preach'd* the Goſpel unto them, and ſeal'd the Truth of the ſame with their Blood; and not to be *ſeduced by the Judaizers*, but to *follow the Directions* of their *Rightfull Spiritual Guides and Rulers*, &c.

7 Remember them that have had the Rule over you, *and have been your Spiritual Guides*, who have ſpoken unto you the *True* Word of God: whoſe *Conſtancy in the* Faith follow, conſidering the (*m*) End of their Converſation, *What a Commendable and Glorious End they made, by ſealing the Truth of the Goſpel with their Blood, in certain Hope of being Rewarded therefore with a Crown of Glory by our Saviour* 8 Jeſus Chriſt, *who both as to his Promiſes and Doctrine is* the Same yeſterday, and to day, and for ever. 9 *Therefore* be not carried about with divers and ſtrange Doctrines *in reſpect of Thoſe taught you by*

ANNOTATIONS.

(*m*) The Apoſtle's hereexhorting the Hebrews to conſider τὴν ἔκβασιν, the *Exit* of thoſe that had been their Spiritual Rulers, do's very well agree to the Time, wherein this Epiſtle is ſuppos'd by the Learned to be written. For in *A. D.* 62. and the 8th of *Nero*, Many of the Believing Jews were put to Death by the Unbelieving Jews: and this Epiſtle is conjectur'd to be writ about *A. D.* 63. or 9th of *Nero*.

TEXT. TRANSLATION.

καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες. 10 Ἔχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. 11 Ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς. 12 Διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαὸν, ἔξω τῆς πύλης ἔπαθε. 13 Τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες. 14 Οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. 15 Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ, τουτέστι, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. 16 Τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός. 17 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπεί-

for it is a good thing, that the Heart be eſtabliſh'd with Grace, not with Meats, which have not profited them, that have * walked *in the Obſervance of them.*

10 We have an Altar, whereof they have no Right to eat, who ſerve the Tabernacle.

11 For the Bodies of thoſe Beaſts, whoſe Blood is brought into the * Holy of Holies by the Highprieſts for Sin, are burnt without the Camp.

12 Wherefore Jeſus alſo, that he might ſanctify the People by his Own Blood, ſuffer'd without the Gate.

13 Let us go forth therefore unto Him without the Camp, bearing his Reproach.

14 For here have We no continuing City, but we ſeek one to come.

15 By Him therefore let us offer the Sacrifice of Praiſe to God continually, that is, the Fruit of our Lips, giving Thanks to his Name.

16 And to do Good, and to communicate, forget not: for with ſuch Sacrifices God is well pleaſed.

17 Obey them that have the Rule over you, and ſubmit

κειτε·

ANNOTATIONS.

(*n*) The Sum of the Apoſtle's Argument here is the Same with what he ſaith (*Gal.* 5. 2.) Authoritatively: (*Behold I Paul ſay unto you, that*) *If ye be Circumcis'd, Chriſt ſhall profit you Nothing.*

(*o*) That by the *Altar* here mention'd, may very well be underſtood the

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by your aforemention'd Guides and Rulers: for it is a good thing, that the Heart be eſtabliſh'd with Grace not with Meats, *i. e. it is Good for you, to fix your Hearts or Hopes of Salvation and Acceptance with God (as has been taught you by your Guides aforemention'd) on the Gracious Terms of the Goſpel, not on the Obſervance of the Moſaical Rites, among which One is the Diſtinction of Meats*, which *Legal Rites* have not profited them *to the purifying of the Conſcience*, that have walked in the Obſervance of them. 10 *Nay I muſt tell you further, that if ye adhere to the Obſervance of the Legal Rites, Chriſt* (*n*) *ſhall profit you nothing. For* We *Chriſtians* have an Altar, *viz.* (*o*) *the Lord's Table*, whereof, *i. e. of the Sacramental Bread and Wine plac'd on the ſaid Altar*, they have no Right to Eat, who ſerve the Tabernacle, *i. e. who adhere to the Obſervance of the Levitical Service.* 11 *The Truth of this the Jews may learn from a Rite of their own*: for the Bodies of thoſe Beaſts, whoſe Blood is brought into the Holy of Holies by the High-prieſt for Sin, are burnt without the Camp, *according to the Law, and not to be eaten by any One.* 12 Wherefore Jeſus alſo *Our Sin-offering typified by That of the Moſaical Law offer'd on the Great Day of Expiation*, that he might ſanctify the People *of God, i. e. Chriſtians*, by his Own Blood, ſuffer'd *likewiſe* without the Gate *of the City Jeruſalem. Now Chriſt being typified by that Sin offering burnt without the Camp, and not to be eaten by the* Law, *it follows that they who do ſtill adhere to the Law, are by the ſaid Law excluded* (*n*) *from partaking of the Sacrifice of Chriſt.* 13 Let us go forth therefore unto Him, *i. e. Chriſt*, without the Camp, *i. e. the Jewiſh Church and Service*, bearing his Reproach, *i. e. bearing the like Afflictions as he did.* 14 For here have We, *of the Number of the Faithfull, like thoſe mention'd Chap.* 11. 10, *&c.* no continuing City, but we ſeek one to come, *viz. in Heaven.* 15 By Him, *i. e. Chriſt our Highprieſt*, therefore let us offer the *Chriſtian* Sacrifice of Praiſe to God continually, that is *in the language of the Prophet Hoſea* (*e.* 14. 2.) the Fruit of our Lips, giving Thanks to his Name *in All Conditions and States of Life, even under Afflictions, as knowing He can make them tend to Our Good.* 16 And, *as for the other Chriſtian Sacrifice of Charity or Alms-giving*, to do Good and to Communicate, forget not: for with ſuch Sacrifices, *viz. the Chriſtian Sacrifices of Praiſe and Thankſgiving and Almſgiving*, God is well pleaſed; *not with the Legal Sacrifices of Bulls and Goats &c.* 17 *And as I recommended to you* (*v.* 7.) *the Remembrance of them who have been formerly your Guides and Rulers, ſo now I exhort you to* Obey them that have *now* the Rule over you, and ſubmit

ANNOTATIONS.

Lord's Table, is largely and learnedly ſhewn by Mr *Mede* in his Diſcourſe concerning the Name *Altar*.

† v. 23.

TEXT. TRANSLATION.

κετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.

18 Προσεύχεσθε περὶ ἡμῶν. πεποίθαμεν γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι. 19 Περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

20 Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, 21 καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ· ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν. 22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. 23 Γινώσκετε τὸν ἀδελφὸν † ἡμῶν Τιμόθεον ἀπολελυμένον· μεθ' οὗ (ἐὰν τάχιον ἔρχηται) ὄψομαι ὑμᾶς. 24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. 25 Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.

your selves: for they watch for your Souls, as they that shall give Account; that they may do it with Joy, and not with Grief, for that * will be unprofitable for you.

18 Pray for Us: for we trust We have a Good Conscience, in All things willing to * behave Our selves well.

19 But I beseech you the rather to do this, that I may be restor'd to you the sooner.

20 Now the God of Peace, that brought again from the Dead our Lord Jesus, that Great Shepherd of the Sheep, thro' the Blood of the Everlasting Covenant,

21 Make you perfect in every Good Work to do his Will, working in you that which is Well-pleasing in his Sight, thro' Jesus Christ, to whom be Glory for ever and ever, Amen.

22 And I beseech you, Brethren, suffer the Word of Exhortation: for I have writ a Letter unto you in few words.

23 Know ye, that our Brother Timothy is set at Liberty; with whom (if he come shortly) I will see you.

24 Salute All them that have the Rule over you, and All the Saints. They of Italy Salute you.

25 Grace be with you All. Amen.

Written to the Hebrews from Italy by Timothy.

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mit your ſelves *to their Godly Directions*: for they watch for your Souls, as they that ſhall give Account *of the People entruſted to their Care*; that they may do it with Joy, and not with Grief; for that will be Unprofitable to you; *It is You that will ſuffer for not hearkning to their Inſtructions*; *not they*, *if they have diſcharg'd their Duty in Inſtructing you.*

XX. Laſtly, to *pray for S. Paul* himſelf, and particularly for *his Return to them.*

18 Pray for Us, *i.e. me Paul who write this Epiſtle to you, and my Fellow-labourers in the Goſpel*: for we truſt *or are duly perſuaded and confident*, We have a Good Conſcience, in All things willing to behave Our ſelves Well *in a Faithfull Diſcharge of our Duty.* 19 But I beſeech you the rather to do this, that I may be reſtor'd to you the ſooner, *i.e. being ſet at Liberty may the ſooner return to you.*

XXI. The *Concluſion*, by way of *Prayer* for them, and *Exhortation* to them.

20 Now the God of Peace, *who alone can give True Inward Peace of Conſcience which the World cannot give, and which is much Better than Outward Peace or Freedom from Perſecution*, that brought again from the Dead our Lord Jeſus Chriſt, that Great *or Principal* Shepherd of the Sheep, thro' *his Blood which is* the Blood of the Everlaſting Covenant, *i.e. the Blood whereby was ratified the Goſpel-Covenant which is to endure for Everlaſting*, 21 Make you perfect in Every Good Work to do his Will, working in you that which is Well-pleaſing in his Sight, *viz. Conſtancy and Perſeverance in the Faith*, thro' Jeſus Chriſt; to whom be Glory for ever and ever, Amen. 22 And I beſeech you, Brethren, ſuffer the Word of Exhortation *to Conſtancy and Perſeverance, from me as a Well-Wiſher to your Spiritual Welfare*: for, *altho' I am the Apoſtle not of the Circumciſion, but the Uncircumciſion, yet out of my Tender Affection and Concern for your Eternal Good* I have writ a Letter *of Exhortation* unto you in *a* few words *in reſpect of the Importance of the Subject.* 23 Know ye *or ye know*, that Our Brother Timothy is ſet at Liberty, with whom (if he come *hither* ſhortly) I will ſee you, *if God be willing to anſwer your Prayers to that purpoſe* (*v.* 19) 24 Salute All them that *are your Guides and* have the Rule over you, and All the Saints, *i.e. All the other Chriſtians among you.* They of *the Church in* Italy Salute you. 25 Grace be with you All. Amen.

(*p*) Written to the Hebrews from Italy by Timothy.

ANNOTATIONS.

† v. 23. c. 13. So Clerm. and Alex. as alſo Vulg. Syr. Verſions, &c.

(*p*) This Subſcription is eſteem'd of No Authority, as being not found in moſt MSS. and in many Printed Copies; as alſo becauſe what is ſaid herein of *Timothy* is thought to be inconſiſtent with what is mention'd of the Same Perſon Ch. 13. v. 23. As to this Epiſtle being writ from (ſome Place in) *Italy*, there is Reaſon to believe it, on account of what is ſaid in the Cloſe of the Epiſtle it ſelf, v. 24. of this laſt Chapter.

SYNOPSIS

SYNOPSIS.

The Design of this Epistle being to *Preserve the Believing Jews from Apostacy or Returning to Judaism*, for fear of the Unbelieving Jews, who persecuted them; in order hereunto the Apostle

- Sets before them the *Excellency* of the *Christian* Religion above the *Jewish*, by proving.
  1. That *Christ*, by whom the Gospel was deliver'd, is of *Greater Dignity* than the *Angels*, by whom the Law was deliver'd. *Chap.* I. *to the end.*
  2. That *Christ*, the Great Apostle of the Christian Religion, is of *Greater Dignity* than *Moses*, the Great Apostle of the Jewish Religion. *Chap.* III. 1—6.
  3. That the *Rest* given to Us by *Christ* is *Better* than That given to the Israelites by *Joshua*. *Chap.* IV. 1—10.
  4. That the *High-Priesthood of Christ* is of a more Excellent Nature than the *Levitical High-Priesthood*. *Ch.* IV. 14 — *Ch.* VIII. 6.
  5. That the *Gospel* is a *Better Covenant* than the *Law*, inasmuch as Perfect Remission is attainable by the Gospel, but not by the Law. *Ch.* VIII. 6 — *Ch.* X. 18.
  6. That the Gospel is a *Better Covenant* than the Law in Several *Other* respects, mention'd *Ch.* XII. 18. *to the end.*
- Uses *Exhortations* proper to the Design of the Epistle, and grounded
  - On the Several Particulars, wherein the Christian Religion is prov'd to excell the Jewish, *viz.*
    1. Exhortation grounded on the Dignity of *Christ* above the *Angels*. *Ch.* II. *throughout.*
    2. Exhortation grounded on the Dignity of *Christ* above *Moses*. *Ch.* III. 7. *to the end.*
    3. Exhortation grounded on the Glorious Rest promis'd to Us Christians. *Ch.* IV. 11—13.
    4. Exhortation grounded on the Dignity of *Christ's Priesthood* above the *Levitical Priesthood*. *Ch.* IV. 14 *to the end.*
    5. Exhortation grounded on the *Excellency of the Gospel-Covenant* above the *Legal*. *Ch.* X. 19—24.
  6. On the *Certainty* of God's *Promises*. *Ch.* VI. 13. *to the end.*
  7. On their having the *Same Motives* to *Persevere* in the Faith, as they had at first to *Embrace* it &c. *Ch.* X. 32—34.
  8. On the Christian State being a State of *Faith*. *Ch.* X. 35—*Ch.* XI.
  9. On the Examples of the Pious of All former Generations, *viz. Abel, Enoch, Noah, Abraham, &c. Ch.* XI. 2. *to the end.*
  10. On the Example of *Christ* himself. *Ch* XII. 1—3.
  11. On Texts of Scripture teaching, *Afflictions* to be Marks of God's *Fatherly Love, &c. Ch.* XII. 4—13.
  12. On the Examples of their *Spiritual Rulers or Guides*, who had seal'd the Truth of the Gospel by *Martyrdom, &c. Ch.* XIII. 7—17.
- Lays before them the Wofull State of *Apostacy*. *Ch.* VI. 48. *and Ch.* X. 26—31. *and Ch.* XII. 16, 17, 20.

There is also inserted an Exhortation to *Peace* and *Holiness*, *Ch.* XII. 14—16. to *Brotherly Love* and *Hospitality* and *Charity*, *Ch.* XIII. 1—3. against *Fornication* and *Adultery* and *Covetousness*, *Ch.* XIII. 4—6. to *Obedience of Spiritual Guides*, *Ib.* 17. to *Pray for the Apostle*, *Ib.* 18, 19. The Conclusion, *Ib.* 20. *to the end.*

ERRATA.

Page 8. *line* 8. *read* ἀσωτίαν, *page* 10. *l.* 21. *r.* than what. *p.* 12. *l.* 4. *r.* λαληθεὶς. *p.* 28. *l.* 4. *r.* For he spake. *p.* 30. *l.* 12. *r.* σοι ἐν χριστῳ. *p.* 33. *l.* 12. *r.* by the Spies. *p.* 34. *l.* 1. *r.* pertaining. *ibid. l.* 6. *r.* λειτουργῶν. *ibid. l.* 8. *r.* ἁμαρτιῶν. *p.* 38. *l.* 15, 16. *r.* ὑπηρετικείους. *p.* 40. *l.* 16. *r.* κληρονομίαν. *p.* 44. *l.* 29, 30. *r.* Even Levi. *p.* 45. *l.* 15. *r.* sons of Levi. *p.* 46. *l.* 20. *r.* συναγωγὴν σύνολος. *p.* 50. *l.* 13. *r.* ὁ ἀποστείλας. *p.* 52. *l.* 3. *r.* that thou. *p.* 53. *l.* 38. *r.* shall tend. *p.* 55. *l.* 38. *r.* did (c) justify. *p.* 67. *l.* 21. *r.* has New made. *p.* 74. *l.* 15. *and p.* 75. *l.* 8. *r.* warn'd of God. *p.* 80. *l.* 7. *r.* Σωμψὼν.

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FINIS.